A Course of General Instruction

IN ....

REVISED EDITION.

Practical . . .

HYPNOTISM

AND ....

The Transmission of Thought

A Scientific Treatise on The Uses and Possibilities of Hypnotism, Personal Magnetism, Suggestion and Allied Phenomena, Theories and Experiments. . . . .

ISSUED BY

The Victorian College of Sciences,

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PREFACE.

IN this Course of Instruction, which unfolds the history of the recent developments in that curious branch of psycho-physiology, we have attempted to gather clear, positive statements from those whose names stand as synonyms of deep scientific acumen and unimpeachable honesty, and being aided by our own experiences we have been able to add much to that which was already known. The following is a list of some of the authorities which we have consulted:—Dr. Braid, Dr. S. Flower, Dr. Moll, Dr. T. J. Hudson, Dr. G. Wilkinson, Dr. Wharton, Dr. Sage, C. Sextus, O. Hashnu Hara, E. H. Eldridge, H. Subha-Suddahana, B. J. Jefferis, L. E. Kasseall, R. M. Yerks, A.M.; T. Adkin, L. B. Hawley, M.B.; J. C. Herbert, C. S. Clark, M.A.; J. R. Kenney, Comte. C. de Saint-Germain, A.B., LL.M.; R. G. Ellsworth, M.D.; Psychic Research Company.

We have made it a point not to quote any of the above authors, but to interweave their statements—which was the easiest to us—into one homogeneous narrative, the merit of which remains their own, not individually, but as a body of distinguished Searchers after Truth.

Our object is to place before the Student in a clear, practical form some of the best known methods of inducing hypnosis, also the study of allied phenomena.

These lessons were written with the intention to help thoughtful, common-sense people to improve their condition in life by a knowledge of the natural forces latent within themselves.

Do not apply the Instruction in this Course of Lessons like a "cake recipe," and expect immediate results; remember this Science is a growth and needs developing. Study the Instructions carefully and know exactly what to do before attempting to commence, and you have laid the foundation upon which you are to build your future knowledge and your reputation as a powerful operator.

So beautiful are the laws which govern these Sciences, that the information contained will provide you with food for reflection for a lifetime. Even if you do not take up the study of Hypnotism, the knowledge which you will be able to use in your daily occupation will be more than worth the amount of time spent on the study of it.

Do not forget for a moment that your success depends on no one as much as it does on you.

With this Instruction goes our sincere wish for your personal improvement, and nothing will be more pleasing and gratifying to us than to hear of your progress and success.

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FUNDAMENTAL PRINCIPLES.

Duality of Mind.

THE successful study and practice of any science depends primarily upon the student's mastery of its fundamental principles. And yet no established principle of science is so persistently disregarded as this is by the average student and practitioner of Hypnotism.

Hypnotism, as a science, belongs primarily to the domain of psychology. That is to say, the phenomena of Hypnotism are psychological effects due to psychological causes. To the majority of modern scientific investigators this will appear to be a self-evident proposition; and it might be dismissed as such were it not for the fact that many of the materialistic school of scientists still persist in a vain search for a physiological cause of the phenomena. It is, therefore, of the first importance for the student to realise that he is dealing with phenomena that are induced by mental conditions; and that accompanying physiological phenomena are effects—not causes. Otherwise he will seek in vain for a working hypothesis capable of correlating all the facts with which he will come in contact.

Until within a very few years, students of the science of Hypnotism have been handicapped by the lack of such knowledge. Many were in doubt whether it was a psychological or physiological science. The law of suggestion had not been discovered. The law of duality of mind had not been formulated. The discovery of the law of suggestion by European scientists at once settled the question of classification, and afforded an explanation of much that was mysterious in the phenomena.

The hypothesis is as follows:—

1.—Man is endowed with two minds—Objective and Subjective.

2.—The Subjective mind is constantly amenable to control by suggestion, either by the Objective mind of the individual (auto-suggestion) or by another person, as in the practice of Hypnotism.

These two propositions, properly understood, constitute a never-failing working hypothesis, applicable alike to the phenomena of Hypnotism and to all other psychic phenomena.

The Objective mind is the mind of ordinary waking consciousness. The Subjective mind is the source of that intelligence which is manifested when the Objective mind is asleep, or is otherwise inhibited, as in dreams or in Hypnotism.

HYPNOTISM.

THE preliminary state is that of abstraction produced by fixed gaze upon some unexciting and empty thing (for poverty of object engenders abstraction) and this abstraction is the logical premise of what follows. Abstraction tends to become more and more abstract, narrower and narrower; it tends to unity and afterwards to nullity. There, then, the patient is, at the summit of attention, with no object left, a mere statue of attention, a listening, expectant life; a perfectly undistracted faculty, dreaming of a lessening and lessening mathematical point; the end of his mind sharpened away to nothing. What happens? Any sensation that appeals is met by this brilliant attention, and receives its diamond glare; being perceived with a force of leisure of which our distracted life affords only the rudiments. External influences are sensated, sympathised with, to an extraordinary degree; harmonious music sways the body to graces the most affecting; discords jar it, as though they would tear it limb from limb. Cold and heat are perceived with similar exaltation; so also smells and touches. In short, THE WHOLE MAN APPEARS TO BE GIVEN TO EACH PERCEPTION. The body trembles like down with the wafts of the atmosphere; the world plays upon it as upon a spiritual instrument finely attuned.

This is the NATURAL Hypnotic state, but it may be modified artificially. The power of suggestions over the patient is excessive. If you say, "What animal is this?" the patient will tell you it is a lamb, or a rabbit, or any other. "Does he see it?" "Yes." "What animal is it NOW?" putting depth and gloom into the tone of NOW, and thereby suggesting a difference. "Oh!" with a shudder, "it is a wolf!" "What colour is it?" still glooming the phrase. "Black." "What colour is it NOW?" giving the NOW a cheerful air. "Oh! a beautiful blue!" spoken with the utmost delight. And so you lead the subject through any dreams you please, by variation of questions and of inflections of voice; and HE SEES AND FEELS ALL AS REAL.

Another curious study is the influence of the patient's POSTURES on his mind in this state. Double his fist, and pull up his arm, if you dare, for you will have the strength of your ribs rudely tested. Put him on his knees, and clasp his hands, and the saints and devotees of the artists will pale before the trueness of his devout actings. Raise his head while in prayer, and his lips pour forth exulting glorifications, as he sees heaven open and the majesty of God raising him to his place; then in a moment depress the head, and he is dust and ashes, an unworthy sinner, with the pit of hell yawning at his feet. Or compress the forehead, so as to wrinkle it vertically, and thorny-toothed clouds contract in from the very horizon; and, what is remarkable, the smallest pinch and wrinkle, such as will lie between your nipping nails, is sufficient nucleus to crystallise the man into that shape, and to make him all foreboding; and again, the smallest expansion in a moment brings the opposite state, with a full breathing of delight. In this state, whatever posture of any passion is induced, the passion comes into it at once, and dramatises the body accordingly.

The Influence of "Credulity" and "Expectation."

THE different symptoms of Hypnosis may be much more easily understood if we first examine two very common mental phenomena that many philosophers lay down as laws of the psychical state in human beings, though they would be laws with many exceptions. These rules are:—

1.—That men have a certain proneness to allow themselves to be influenced by others through their ideas, and in particular to believe much without making conscious logical deductions.

2.—That a psychological or physiological effect tends to appear in a man if he is expecting it. In other words, Credulity and Expectation play most important parts in human life.

A.—Credivity. (Credivity is a word coined by Dr. Luys to indicate the peculiar kind of blind belief in the operator's statement that accompanies certain stages of Hypnotism). There are people who believe that they can escape external psychical influences; but they are wrong, since observation shows that everyone is more or less influenced by ideas. Life is full of such influences, and they will work so long as there is mental activity among men. The desire for society, the necessity of exchanging opinions, show the need we feel of influencing and being influenced by ideas. If we want to convert a political opponent we try to influence him by arousing certain ideas in him. There is in every man—even the most brainy—a gap where these ideas can enter. How many among the greatest statesmen and most distinguished scholars have been dominated by some inferior individual who has discovered the gap where his ideas will enter!

In the same way men have a tendency to believe things without complete logical proof; this is generally known as "Credulity." There is no man who believes only what has been logically proved to him. Our sense perceptions show us this in the clearest way. We hardly ever consciously reason upon them, and yet the thing which we take for an external object is only, in reality, an act of our minds, which but seldom corresponds exactly with the unknown object, the thing in itself. But when we consider our behavior with regard to mere assertions, and to assertions often repeated, this credulity is still more patent Children are most influenced by it, although adults are also under its jurisdiction. This is shown in the clearest way in the treatment undergone by the subject we are studying in this Course. A few years ago it was believed that there was really no such thing as Hypnotism, and that those who believed in it were deceived. But since then the representations made by different people in authority as to the reality of the Hypnotic phenomena, and particularly the repeated assertions of numerous investigators, have caused a complete change of view. Doctors and others have changed their minds about Hypnotism, "not because it has been proved" to them, but exclusively because they have been "influenced by constantly hearing and reading the same assertions" about it, and by their faith in authority.

B.—Expectation. The above explanations, to which every one can add from his own experience, sufficiently prove that all men are credulous to a certain degree. Now for the second proposition—i.e., that almost any personal impression or emotion effect which a man positively expects to undergo is pretty certain to appear—and within a very short time. We can find a great number of these phenomena in every-day life; we shall now describe a few of them.

People suffering from sleeplessness have often been sent to sleep by taking something which they were told was a sleeping draught; but which was really some inert substance. They slept because they expected to do so. If told, later, that the medicine is not a sleeping draught, they no longer expect sleep, and do not sleep. It appears from this that to expect a state, and to wish for it, are essentially different things; which fact is often strangely enough overlooked. A great many people wish for sleep, but as they do not expect it, it does not come. The rule holds good for the functions of the motor organs as well as the others. Let us take hysterical paralysis for instance; it is well known that such a paralysis is sometimes cured at the exact moment the patient expects. Many mysterious effects may be thus explained. Hysterical patients can often foretell an improvement in their paralyses. This gift of prophecy need not astonish us if we only admit that the hysterical patient is cured at a particular time because he expects to be—the prophecy causing its own fulfilment.

Of course there are exceptions to this curious rule. However much a sufferer from severe myelitis (an inflammation of the spine) may expect his paralysed legs to move, they will not do so, because the impediments are too great to be overcome by his most passionate expectation of his recovering suddenly.

Another example of the power of Expectation. People are often sick when they expect to be sick at a particular time, and particularly if they think they have taken an emetic; and stammerers stammer because they expect to stammer.

Many observations show that the above rule holds good for the organs of sense under particular circumstances. Here is a case related by Bentivegni. A judicial disinterment was to be made; the grave was opened, and the coffin raised; the official who was present said that he already smelt putrefaction, but when the coffin was opened it was found to be empty. Here expectation caused a distinct sense perception. There are many examples to prove that the sense of touch and the sense of temperature are particularly subject to delusion; thus in certain experiments of Braid, Weinhold, and others, persons (doctors among the number) were blindfolded, then told that they were going to be mesmerised; and even when this was not true, they invariably imagined they felt the current of air caused by the passes; they believed they knew the exact moment when the passes had begun. Here again we see expectation producing a perception. Many people begin to feel the pain of an operation actually before the knife has touched them, simply because their attention is concentrated upon the beginning of the operation.

It is evident that both Credivity and Expectation, taken in the above senses, are the products of imagination, excited by certain particular causes; the exteriorising of an idea, a sensation making it real when it is only mental, is produced here as in other manifestations of pure imaginary emotions. We cannot insist too much upon the importance of these few statements, as their full understanding will render the theory of Hypnotic suggestion comparatively easy to grasp and assimilate.

Now, the previous discussion makes it evident that to produce any physical disturbances in a subject who is at present in a perfectly normal state, we must first of all draw his attention to the desired effect, and make him

firmly expect it; we must make him believe and expect. If we succeed in capturing the subject's attention to such a point that he firmly believes, for instance, that his arm will be paralysed, the paralysis will generally happen.

Supposing such a paralysis induced, the subject's mental balance is already seriously disturbed. He suffers from a distinct and peculiar feeling of weakened will-power. This feeling is very important, as it will cause the subject's power of resistance to be lessened more and more. When one limb has been paralysed it is easier to paralyse a second, because the subject already doubts his own power to resist. Here again "Expectation" plays a great part. Thus, when the subject can no longer voluntarily move a limb, or part of it, very much has been gained for further susceptibility to suggestion, because the consciousness of weakness favours the acceptance of later suggestions. The development of suggestibility need no longer astonish us, since we have found clues to its production in credivity and expectation. To destroy the subject's confidence in his power to resist suggestion is the first step toward his obeying this and the next suggestion.

Thus it comes to be that most of the methods used to induce Hypnosis are alike in one particular—they direct the subject's attention to some change in the functions of the muscles. The process of the School of Nancy consists chiefly in making the subject expect as strongly as possible the closing of his eyes. But other methods induce abnormalities in the functions of single limbs in just the same way. For example, an arm or leg loses its power to move when the operator concentrates the attention of the subject upon the loss of power to move. In fact, it is quite unnecessary to begin with the eyes, as most hypnotisers do; we can begin with any member.

It does not matter either whether the first disturbance is a muscular action performed against the subject's will—that is, a certain movement which the subject makes when ordered to—or whether it is an inability to move, caused also by a command. The great thing is to gain enough influence over the subject by gradually destroying his belief that he can resist you. In any case we should begin with the disturbance which is the easiest to induce, because one success increases the experimenter's influence. Now, as a rule, it is easier to stop an action than to cause it. Thus, we assure a person whose arm is stretched out that he is tired and cannot hold it out any longer. The words are hardly out of our mouth when there is a momentary pull downwards, showing plainly that there is often susceptibility to suggestion without Hypnosis. We will briefly recapitulate: the disturbances of voluntary movement induced by suggestion in Hypnosis are caused by the experimenter directing the attention of the subject as strongly as possible to the desired effect. When the attempt has once succeeded, further disturbances may be more easily induced, since the subject is already persuaded of his inability to resist.

But the effects of expectant attention illustrated above are shown much more plainly in the voluntary movements. It is even not always necessary that a movement should be very intently expected; the idea of the movement will induce it. Let a man bend his arm at the elbow at right angles, and think that the arm will bend quickly, without expecting it to do so; if he fixes his whole attention on this idea the movement will very soon follow. We have demonstrated, so far, how credivity and expectation may bring about physical disturbance in the movements, etc., without the interference of Hypnotism; we shall now furnish brief evidence that sense illusions or hallucinations met with constantly in Hypnotic experiments are due very much to the same causes. In fact, whenever our reason weakens we succumb to their allurements.

We affirm, to begin with, that we are exposed to such delusions otherwise than in Hypnosis. For instance, we say to some one who is quite awake, "A rat is running behind you." The man can assure himself at once by turning round that there is no rat, but he is sure to have a mental image of a rat for a moment, because we spoke of it; this is really a transitory hallucination.

Its persistence is prevented in two ways. First, the man could convince himself by means of his senses that no rat was there. Second, reflection and former pictures of memory would convince him that no rat was ever seen where he is now. In fact, sense perceptions are not always needed to prevent hallucination; calm, critical reflection is enough. This is often of more value in preventing a threatening hallucination than the perceptions; but it is essential that the will-power be not weakened to the point of preventing the free working of judgment.

Imagination, Credulity, Expectation have now been shown to play a dominant part in the little drama that is acted whenever Hypnosis is induced. They are factors in most of the phenomena of the waking stage; they help creating the hypnotic state; and while it lasts, they are still at work—in a modified form, creating hallucinations and, above all, rendering the subject easily influenced by suggestion.

HYPNOTIC SUBJECTS.

PEOPLE EASILY HYPNOTISED.

The best subjects for amateur Hypnotists are as follows:—

Natives of tropical climates.
Persons of exceptional intelligence.
Children of all ages.
Those who are easily able to concentrate their whole attention to one subject.
Persons in good health.
Persons who believe they are going to be Hypnotised, but are not over anxious.

NOTE.—The more often a person is Hypnotised, the more sensitive he becomes to the influence. With drugs a contrary effect is usual.

Blondes are more easily influenced than brunettes. Men and women who have what is known as a faded appearance, whose eyes are for example of a faded blue which is not yet gray, whose hair is of a light shade of brown which has in it nothing of gold, whose mouths show pleasant temperaments and non-inquisitive dispositions—these make as a class good subjects.

DIFFICULT SUBJECTS.

It is almost impossible to Hypnotise an insane person.

An operator has no influence over an idiot.

There is a general impression that hysterical persons make the best subjects, but this is quite an erroneous belief.

It is true that Professor Charcot invariably experimented on hystero-epileptics. That, no doubt, was on account of his being in touch with persons of that temperament, the wards of the great French hospital, La Salpetriere, being ready to his hand.

Professor Bernheim states that he found almost everybody subject to Hypnotic influence; but the most difficult subjects were persons of an hysterical tendency.

Excitable, changeable persons do not make good subjects.

ANTAGONISTIC SUBJECTS.

It is sometimes affirmed that only weak-minded and hysterical persons can be successfully Hypnotised; that persons of robust health, will and character cannot be so affected. There never was a greater mistake. Reichenbach for many years selected his sensitives from delicate and hysterical persons, while pursuing investigations into odylic force. He, however, soon discovered his error, and found that healthy men and women made the best sensitives for his investigation.

Charcot and others, including the whole range of recent Hypnotists, have revived this error. The experience of all Hypnotists—past and present—worthy of the name is this: the healthier and finer the organisation, the more perfect and exalted the manifestations.

There are relative conditions of superiority and inferiority in mesmerists and sensitives only. Don't waste time with a man who makes a bet through pride, vanity, or ignorance that he can't be Hypnotised. Don't waste health and energy trying to influence him just then. His manner and words indicate that he will arouse all his faculties to resist you, presenting thereby positive and antagonistic mental conditions for you to overcome. Men have done this. If you really want to Hypnotise them, the best plan is to throw them off their guard as to your intentions; but as soon as their opposition is cooled down a little, proceed gently and steadily to impress them with what Hypnotism has done and can do. Thus gradually and surely psychologise them, leading up to and preparing them for the final coup. In the end it may not be so difficult to Hypnotise them as they at first imagined. The persistent man of business, the advocate of certain views—temperance, anti-slavery, or what not—the man with "a mission," the doctor of medicine, preacher, and lover, all adopt this method more or less unconsciously, because naturally; the Mesmerist, detecting the law, applies it consciously—that is all.

In natural sleep the heart beats slower, the pulses are calmer, there is less blood in the brain than in the waking state. By Hypnotic processes you endeavour to bring about a similar physiological condition, every magnetic pass determining the result by retarding the flow of arterial blood to the brain. Also in natural sleep the eyes are turned upward and inward. A brief explanation of the muscles of the eye and how they influence its movements will be interesting.

There are two sets of muscles. The superior, or oblique muscles, are involuntary in their action, and therefore not subject to the action of the will. The inferior or straight muscles (of which there are four) are attached at cardinal points to the eyeball, and by their combined action the eyes are moved in every direction required for vision. The latter muscles are voluntary—that is, subject to the will of the individual. Now, when the eyes are withdrawn from the operations of the will they are controlled involuntarily by the oblique muscles and turned upward and inward. For instance, in intense joy, in devotion, pain, sorrow, exhaustion, or bodily weakness, the eyes are turned up. This arises from the fact that the straight muscles resign their action, and the oblique muscles operate in their stead, and the eye is rolled upward under the eyelid. In acknowledging the presence of a superior, and in the act of bowing, the eyes are "lifted up." See a girl in happy thought pondering on the future, a patient sufferer from extreme pain, the devotee at worship—be he idolater or Christian—or the wearied one waiting for transition to other and happier scenes on high, the same characteristic is observed. Thus in sleep, in fainting, or in approaching death, the phenomenon is observed in all. The voluntary muscles resign their action, insensibility prevails, the retina loses expression, and the pupil is turned up as described. Whatever contributes to this result contributes to sleep. The mesmeric operator avails himself of this and the foregoing in his endeavors to induce artificial sleep.

Hypnotism and Hypnotic Suggestion.

PREVIOUS to Hypnotising a person it is necessary to know exactly what to do; if you stop to think what to do next or hesitate you will never influence anybody; therefore read the instructions a number of times until you know them off by heart, and let your subject see by your cool and collected manner you know your business. You must follow the advice in every detail, omitting nothing, no matter how simple or unimportant the suggestions may seem to you. All we ask is that you follow the instructions until you have Hypnotised one person, then the rest is easy; you will then see just how it is, the secret will dawn on you, it will come as a revelation There is a knack required which practice alone will give you. As you continue to practice you will continue to gain confidence until you will be able to influence more or less the majority of those whom you experiment with.

When you are giving suggestions to your subject speak in a well modulated tone, be positive in your suggestions, and immediate results will follow.

If after attempting to Hypnotise several persons you fail, do not give up, but stick to it diligently, with a fixed determination to succeed, for the very next person you try you may be successful with. Remember, nothing is gained without labour, and in years to come, when you have got over the initial difficulties, how comforting to look back and think of the day when you first took up this study as a pastime, or perhaps out of curiosity, and now you are enjoying the success which comes of determination and perseverance. The man who has not a little determination and perseverance is not much good in this world; he will never gain position or eminence—he is like a cork on the ocean blown whither the wind takes him; being a victim to the last man's suggestions, a burden to himself and a trouble to his friends. Study this course of instruction and learn how to develop will-power, determination, etc.

In speaking of the student we refer to him as of the masculine gender for the sake of convenience.

This instruction applies equally to women as to men.

We will give you a number of different methods for inducing Hypnosis. You may use the one which you find is adapted to your particular case. Sometimes you will notice that a person will be readily Hypnotised with one method, and another will have no effect on him; therefore it is as well for the student to know several methods for Hypnotising, so that if not successful with one method, he may readily try another until success crowns his efforts.

Before describing Hypnosis proper and explaining how to induce it, let us endeavour to produce some physical effects which, although not properly Hypnotic, will enable us to judge better as to the susceptibility of our subjects, and possibly to inspire them with greater confidence in our ability for further tests.

How to Get Subjects.

When you happen to be out for an evening—as for instance at a party or gathering of any kind where there is a variety of people—then is your chance for practice. Use tact and get into conversation with a number of them, and ask if they have ever seen any experiments in **nervous or magnetic attraction**; go on to explain that the results are amazing. Tell them that the success of the experiments depends upon the strength of will-power and concentration exercised by the parties concerned. Explain that your part of the performance consists merely in acting as their guide; you have read of the astounding results and are anxious to try them.

If on these occasions you make it a point of omitting the word "Hypnotism," and explaining that the success of the experiments depends upon their power of concentration, you are more sure of success than if you proceed to Hypnotise them by direct suggestion.

You will find that most people do not like the idea of being thrown into an unconscious condition, especially when they know little or nothing about this science.

Hypnotism has been shrouded in mystery for years, and it is no wonder that people treat the art with aversion. In fact, the very sound of the word is sufficient to call forth to the minds of most people who are unacquainted with the science all that is dark and mystical.

How to Cause a Subject to Fall Backward.

After you have secured as much as possible the confidence of the person which you are about to experiment with, ask him to take his position in front of you with his eyes closed, to place his feet together, and his arms hanging loosely at his sides. Tell him to try to think what it would feel like if he were falling over backward. Ask him not to try to fall, and not to resist the tendency to fall. Explain to him that there is no possible danger in this, and that if he should fall you will catch him.

When you are certain he understands you perfectly, take your position back of him, and, using both hands, gently stroke his forehead from the middle, back toward the sides. Continue this slow stroking for some time, suggesting while you are doing so, in a low, monotonous tone, "Now you feel like falling—you find you are coming over backward; back—back—back." Vary the stroking of the forehead by running your finger down the back of the head until you reach the hollow part of the neck. Press on this a little, and then gradually draw your finger away and downward.

In many cases you will find by this time a tendency to sway over backward. Some will simply sway and will resist; others will fall suddenly; and a few will seem not to be affected at all. If you are not successful on the first trial, make another attempt. With repeated trials you will find that a very large proportion of those you try will tend to fall backward.

It sometimes happens that when they fall backward they keep their eyes closed and seem to be asleep. If this is the case, simply clap your hands together, snap your fingers, and say in a decided tone—"All right!" Very few of the subjects, however, will go to sleep in this experiment. They are not Hypnotised in the sense we generally use the word, although they are unconsciously acting out our suggestions.

How to Cause a Subject to Fall Forward.

In this experiment request the subject to stand facing you with his eyes open and his feet together. Have him look directly into your eyes, or at a small bright object which you hold a few inches in front of his eyes. Request him to imagine what it would feel like to fall toward you. Look right into his eyes for a few minutes, and then gradually draw yourself or the object at which he is gazing away from him and downward. Do not move too rapidly, and stop if you see there is not a tendency on his part to follow.

If you perform this experiment carefully, you will find that in many cases the subject will fall toward you. There is very little likelihood of him going to sleep, and if he does, he can be awakened in the same manner as in the preceding experiment.

How to Clasp the Hands Together.

After placing the subject on a chair in a comfortable position, request him to clasp his hands together, with the arms straight and the fingers interlocked. Take your position in front of him and request him to stare into your eyes. While he is staring at you, slowly stroke his arms downwards and say to him—"You will find your arms are getting stiff; The muscles are becoming more and more rigid; your elbow joint is getting so you cannot bend it, and your fingers are getting stuck fast together. Your arms are stiff, you cannot bend them; your hands are sticking tighter and tighter together." Be very careful that the subject continues, while you are giving these suggestions, to look directly into your eyes. If his attention wanders for a moment, say to him sharply—"Look at me! Look at me!" and then continue with the formula already given.

Remember, in these experiments it is necessary for your success to look with a steady, intent gaze between the subject's eyebrows at the root of his nose.

Your object is to induce him to look for the desired result. When you have his attention this far it is more easy to lead him on to the deeper stages of Hypnotism.



She is unable to separate her hands.

Explanation of Experiment.

It has been demonstrated beyond a doubt that the human mind can only fully grasp one idea at a time. If you fix his eyes he has lost the power to think; if you allow him to take his eyes away the spell is broken; he is able to control his thoughts, therefore he will resist. Remember this, and when you have practised a little longer you will be able, by this rule, to drive an idea into a human mind, and there is no shaking off. It is then that you will find your success assured in the business and social world.

If you succeed in convincing the subject of your earnestness and ability, in a very short time you will note a far-away look in his eyes, and at this time his hands will probably be stuck together. When you think he has reached this stage, say to him—"Now your hands are stuck fast, fast, fast; it is impossible for you to take them apart; they are stuck fast together. Try to take them apart: you can't do it. Try again; you can't succeed, but try."

In many cases it will be utterly impossible for the subject to unclasp his hands. In some instances they will stick a little, but with exertion he will be able to separate them. In a few cases there will be no feeling whatever. Do not permit the subject to remain under this strain of endeavouring to pull his hands apart for too long a period; but when you are convinced that he cannot succeed in getting them apart, clap your hands together, or snap your fingers and say "All right!" and you will find that he can take his hands apart without difficulty.

Do not lose control of yourself. Don't forget that the subject will in a measure act as you suggest. If the subject should not be able to take his hands apart at once when you tell him to, do not allow yourself to become hysterical. Tell him decidedly that he is all right, that he can now take his hands apart, and you will find no difficulty.

It is possible to produce many muscular effects similar to the above without putting the subject to sleep. Among those which are frequently tried may be mentioned that of causing the subject to forget his name. In this you stare at him as before, move your fingers round the muscles of his mouth, and suggest to him that he cannot open his mouth. It is also possible, by the same method, to make one leg stiff at the knee joint, so that the subject cannot bend it. Another interesting experiment is that of causing the subject to rotate his hands around each other, IMITATING YOUR MOTION. Suggest to him that his hands are going faster and faster, and finally tell him he cannot stop them. In many cases the subject will not be able to discontinue the motion.

It is possible to cause these muscular contractions without inducing sleep, and some authorities would say they could not be properly included under Hypnosis. That

is a matter upon which opinions may differ, but they are certainly conditions in which the subject is more susceptible to suggestions than in his normal life.

Ask a subject who has answered readily to the other three experiments to stand up, and tell him he cannot strike your hand. Let him strike it, to satisfy himself that it is possible; then ask him to look into your eyes, and on no account to look away; ask him to try and strike your hand now, which you hold out in front of him, and he will find it impossible to do so. By following this order you can control a much larger percentage, because your subject, after you have tried him on one or two physical tests, and he feels no bad effects, will give himself up, and as he does not become unconscious in these tests, he will not be frightened.

After you render the subject unable to strike your hand, ask him to sit in a chair, and put him to sleep by any of the methods given in other parts of the course. Do not ask his consent to do this, but just proceed in a matter-of-fact way. If you ask them to let you put them to sleep, many would refuse through fear.

After you have put the subject to sleep you may suggest any illusion which you think proper, of which detail instruction is given in another lesson. Do not suggest more than one illusion at a time, and always remove the first suggestion before you give the second.

We would not advise you to attempt to proceed with the more advanced tests for producing Hypnosis until you have become adept in the practice of the preliminary exercises for controlling people in their waking state. But should you decide to Hypnotise without first using the muscular tests, proceed as follows:—

It is necessary for the success of your first experiment in Hypnotism to choose a suitable subject—that is, a person whom you think you can easily influence; therefore the members of your own family, or an intimate friend who is familiar with your habits, would not do as well as a stranger.

After securing your likely subject explain to him that you will not do him any harm; that Hypnotism is one of the grandest sciences in the world; by its aid you are able to cure bad habits, make your enemies your friends, strengthen the memory, etc. In fact it is impossible to say where Hypnotism is not of untold value. Disabuse his mind that this influence, which one exerts over another, belongs to the devil, as some folks suppose; on the other hand tell him it is a power given to man by God. As R. J. Kenney says:—"If one can save a friend, acquaintance or stranger from mistake, disappointment or failure, if he can correct a bad habit, inspire a lost friendship, win a man back to home and family, reunite broken ties, and make the world better by making the men in it better, I wonder whether he is not doing God's work, or his own work as God intended it." Explain to him that it is not a matter of a strong will over a weak one—in fact, very often the subject has a stronger will than the Hypnotist. It is almost impossible to Hypnotise insane persons, because they are not able to concentrate their thoughts, and it is also impossible to Hypnotise a man against his wish, because he will not give himself up to your suggestions. Go on in this strain until you have to some extent won the confidence of the person that you are about to experiment with; then proceed with any of the following methods. In another lesson will be found the different methods for waking the subject.

METHOD 1.

How to Produce Hypnosis.

REQUEST your subject to be seated—a chair with a head-rest is preferable. Use a pillow for his head if necessary, to insure the comfort of your subject, which is necessary in all cases. Before proceeding further, place the subject in as comfortable a position as possible, and standing in front of him, look into his eyes, and have him look into yours. Tell him you are going to count to him slowly, and that as you say each number you wish him to close his eyes, *then* to open them, and be ready to close them again by the time you name the next number. For instance—you slowly count "*One-two-three-four*," etc. At each count the subject closes his eyes and opens them before the next count. You will find as you continue the counting, that the period during which the eyes remain open becomes shorter, and finally, instead of the eyes opening, there will probably be only a movement of the eyebrows.

Many subjects will go to sleep under this method by the time you have counted fifteen or twenty, and it is rarely necessary to count over one hundred.

When the subject has closed his eyes and does not seem able to open them, instead of continuing the counting, begin to say (do not change the rythm of your previous tones), "Sleepy, sleepy—you are going to sleep,—fast asleep, asleep, asleep." This is an excellent process, and one which we can recommend, the employment of which has a tendency to tire the optic nerve, and as a rule Hypnosis is the result.

METHOD 2.

IN 1841 the French Magnetiser, La Fontaine, conducted magnetic experiments in Manchester. A Dr. Braid, of that place, began to interest himself in the question. He showed later that the phenomena were of a subjective nature. By carefully fixing the eyes upon any object a state of sleep was induced, which Braid called "Hypnotism."

We quote his method of procedure in his own words:—"Take any bright object (I generally use my lancet case) between the thumb and fore and middle fingers of the left hand; hold it fifteen inches from the eyes, in such position above the forehead as may be necessary to produce the greatest strain upon the eyes and eyelids, and enable the patient to maintain a steady, fixed stare at the object.

"The patient must be made to understand that he is to keep the eyes fixed steadily on the object and the mind riveted on the idea of that one object. It will be observed

that, owing to the consensual adjustment of the eyes, the pupils will be at first contracted; they will shortly begin to dilate, and after they have done so to a considerable extent and have assumed a wavy motion, if the fore and middle fingers of the right hand, extended and a little separated, are carried from the object towards the eyes, most probably the eyelids will close involuntarily with a vibratory motion. If this is not the case, or the patient allows the eyeballs to move, desire him to begin anew, giving him to understand that he is to allow the eyelids to close when the fingers are carried towards the eyes, but the **eyeballs must be kept fixed in the same position and the mind riveted to the one idea of the object held above the eyes.** It will be generally found that the eyelids close with a vibratory motion, or become spasmodically closed.

"After ten or fifteen seconds have elapsed, by gently elevating the arms and legs, it will be found that the patient has a disposition to retain them in the same position in which they have been placed, if he is intensely affected. If this is not the case, in a soft voice desire him to retain the limbs in the extended position, and thus the pulse will become greatly accelerated, and the limbs, in the process of time, will become quite rigid and involuntarily fixed."

How to Awaken a Subject.

As a rule it is only necessary to clap the hands together to make a slight noise and tell the subject in a commanding voice to wake up, that he has no desire for sleep, and you will generally find this sufficient.

Sometimes it will happen that the subject will not wake when you command him: in that case keep cool, do not get excited, as there is not the least cause for anxiety.

One of the most important things to observe in the study of this science is the practice of self-control. We will speak of that in another lesson. Blowing on the eyes will in most cases arouse the subject. Sometimes it is necessary to walk him up and down till he wakes. If the above methods fail, say to him, "When I count five I want you to wake—you have been asleep long enough." Count slowly, "One—two—three—four—five." When you say five clap your hands sharply together and say, "Wake up, you are all right now." Repeat this a number of times, and in all probability it will be sufficient to awaken him.

We have heard of cases where it was necessary to beat the soles of the subject's boots, or strike the face with wet towels.

Never hurry your subject when about to awaken him; prepare him for it. For instance, say to him, "I'm going to wake you now—when I count three you will be wide awake. One—two—three,—Awake."

Always bear in mind if you cannot wake your subject there is not the slightest danger, as he will simply go off into a natural sleep and wake of his own accord.

We mention the above examples so that you will know what to do in case you have any difficulty in awaking your subject. We might also mention that the above are extreme cases. You will never in all probability have to resort to them.

METHOD 3.

BEFORE attempting to Hypnotise anyone it is necessary to be able to control yourself. A Hypnotist should be temperate in all things, and avoid every kind of excess. Water is the best drink; plain, wholesome diet is the best food. CALMNESS, PATIENCE, PERSEVERANCE, are also essential qualifications. Try at all times to keep calm and collected under all manner of conditions and you are paving the way to success. Do not Hypnotise a person unless a third party is present; this is a rule observed by all good Hypnotists, and it will be easy to perceive that there are many reasons for it. In giving suggestions to your subject, speak in a commanding voice, not too loud, but let your tones have a ring of emphaticalness about them and your success as a Hypnotist is established.

Before we proceed to the inducing of Hypnosis, let us explain what it feels like to be Hypnotised, and this knowledge can never be gained unless you have been under the influence yourself. The object in explaining it is that you watch for corresponding symptoms in your subject, and use your suggestions to suit these symptoms as they develop, making your influence over your subject all the more powerful. First your eyes begin to wink—the operator seems to get smaller and smaller—your eyelids quiver and droop—you sigh gently—a feeling of calmness and a sensation of tranquillity takes possession of you—then your eyes close without you having the power to open them; you are Hypnotised.



By the English Method.

PROCESS.—Have your subject seated comfortably with his face to the North, and ask him to become calm as possible, and to relax all strain on his muscles. Take one of his hands and let it drop; if it falls heavily from your hand you may reasonably suppose he is in a passive state, which is essential before proceeding further.

Seat yourself opposite your subject on a chair that is slightly higher than the one he is occupying; have his knees between yours, and your feet beside his. Now bring yourself to a state of self-collectedness; take his thumbs

between your finger and thumb, so that the inside of your thumbs may touch the inside of his; steadily fix your eyes on him; tell him to look at your left eye. In a clear, firm tone of voice tell him he feels sleepy—very sleepy—that his eyes feel heavy, and in two or three minutes he will be asleep. Point the index finger of your positive hand (right hand, as that contains the most magnetism) at his eyes, all the time suggesting sleep, and in a few minutes his eyes will close and he will be in the Hypnotic sleep.

Hypnotism is a God-given power, as your experience will teach you if you continue with the science. Only use this power for good. Remember that action and reaction go hand in hand, and if you abuse this power it will react on you as sure as the sun shines. The Hypnotic sleep varies in intensity. The subject may have his eyes closed with or without the power of opening them, being perfectly conscious, yet speaking only when spoken to by the operator, or the subject may be in a very deep trance, in which all sense of consciousness and feeling is suspended. As you never see two persons sleep alike, likewise you will never see two persons who are affected the same with Hypnotism.

When you have your subject asleep he is under your control, and no one can wake him but you, unless you put him EN RAPPORT with someone else. All you have to do to put your subject EN RAPPORT with another is that you command him to obey the suggestions of Mr. So-and-So till further notice.

Hypnotism demands the greatest self-collectedness and the greatest purity of intention. Don't cause your subject to do foolish things, as you will bring the science into disrepute.

The process, rules and conditions for the practice and application of Hypnotism are before you. What is yet required? DETERMINATION, CONCENTRATION and PRACTICE; a firm belief in your power, and entire confidence in employing it.

METHOD 4.



PLACE your subject in a reclining position; tell him to close his eyes and release all his muscles; then place your thumbs close together on the centre of the subject's forehead just above his eyes, and the fingers on each side of his head. Now draw the thumbs in opposite directions slowly across the forehead to the temples, keeping the fingers in their original position. Do this for two or three minutes, saying at the same time in a slow, positive, yet monotonous tone :—" Sleep—sleepy—sleep—sound asleep—sound asleep—sleep." Then place the fingers of the left hand on the top of the subject's head, with the thumb of the left hand resting in the centre of the forehead near the roots of the hair, and the fingers of the right hand at the side of the subject's head, with the thumb of the right hand resting on the centre of the forehead just below the thumb of the left hand; now move the thumb of the right hand slowly down the centre of the forehead to the root of the nose, repeat the process several times, giving suggestions inducive of sleep as before; then place thumb of the left hand at the root of the subject's nose, with fingers resting on the top of the head; make downward passes with the fingers of the right hand from the top of the back part of the subject's head to the base of his brain; make the passes slowly and firmly ten or twelve times, giving the former suggestions of sleep. When making the passes be sure that the thumb and fingers move steadily but slowly, and that they exert a slight but constant pressure on the forehead or head. Next press gently at the roots of the nails of the subject's second and third fingers with your thumbs, having your fingers under those of the subject, and giving suggestions of sleep as before. By this time, if you find that your subject is breathing deeply and naturally and that he offers no resistance to your suggestions, stand at his right side and place the thumb of your left hand at the root of his nose and the fingers of the left hand at the top of his head, and repeat the following formula in low, positive tones :—" Your eyes are closed tightly, you cannot open them—your arms are heavy—your hands are motionless—you cannot move—you cannot feel anything—my voice sounds far away—when I count ten you will be sound asleep." Keep your hand in the same position and count ten in a slow, monotonous tone, making the voice less and less audible as you count each number. Now remove the hand from the head, stand in front of your subject and make downward passes over his face and arms, but do not let your fingers touch the subject's face or body. Make these passes five or ten times, saying in a very slow voice :—" You are sound asleep—sound asleep," etc. The subject should now be in the first stages of Hypnosis, and is very susceptible to suggestion for the treatment of disease, cure of bad habits, etc.

METHOD 5.

HAVE the subject seated in a common kitchen chair, or any chair, so that his shoulders are above the back of the chair. Then stand at the subject's right side, and grasp his temples with the thumb and the first three fingers of the right hand. Make the pressure light. With the left hand, grasp the subject at the back of the neck, just below that point where the neck joins the head. Take as much of the neck in your hand as possible, and make the pressure firm, but do not hurt the subject. This has a tendency to shut off the flow of blood into the subject's head. When an individual is in a natural sleep, there is not as much blood in the brain as when he is in the waking condition,

and by stopping the flow of blood as much as possible, it has a tendency to produce a drowsy sensation. This heightens the force of your suggestions. Then tell the subject to close his eyes and think determinedly of sleep; to keep repeating again and again, without allowing other thoughts to enter his mind, that he is "so tired and sleepy." Then roll the head from left to right, or in the direction the hands of a clock or watch would move, if laid face upwards on top of subject's head. This should be done until you think the subject is asleep. Roll the head slowly. All the time you are rolling the subject's head, keep suggesting:—"You are so tired and sleepy that you cannot hear any sound but my voice; if anyone calls you, you will not answer, you cannot hear them; when I count ten, you will be sound asleep." Count up to ten slowly; then say:—"You are sound asleep, everything is dark." Then make the circle gradually smaller, until the head stops altogether. Do not allow the subject to roll his own head. If he does, say to him:—"Mr. Jones, you cannot roll your own head and think of sleep at the same time." As the circle diminishes, continue suggesting, "You are so sleepy," in the same monotonous tone. As the head stops, let the pressure gradually decrease on the back of the neck, but still retain the same position with the left hand. Let your right hand gradually relax, and place it over the subject's heart. Then say to him:—"You are breathing deeper." As he inhales, release the pressure over his heart, and as he exhales, exert a pressure so as to help force the breath from the lungs. Tell him he is breathing faster; that he is breathing heavier; that he cannot hear any sound but your voice. You should talk to the subject all the time. When you get the subject to sleep, he is prepared to receive any suggestions you desire to give.

I have tried a large number of methods, and have found this method to be superior to all others. If given a thorough trial, I am satisfied you will find it as efficacious as I have found it.

In Hypnotising and in treating disease, you should think well of what you are going to do beforehand, so that you will not get your suggestions or movements mixed. When you make a mistake you feel that everybody knows it, and this often makes you nervous. If you will remember this one point, you will find that it will be of great service to you in all your work, viz.: that if you make one hundred mistakes, the subject or those looking on do not know it, because they are not sufficiently familiar with these sciences to know when a mistake is made. After you have made a mistake, simply pass on as though nothing had occurred. It will not be noticed.

METHOD 6.

HAVE the subject seated in a comfortable chair, or lying on a bed or couch. Place the thumb of the subject's left hand against your left thumb, with the inside of the thumbs together. Then grasp, with the fingers of the left hand, the base of the subject's left thumb, between the thumb and first finger. The pressure should be firm, without hurting the subject. The thumbs should be in a perpendicular position. With your right hand press the subject's fingers over the back of your thumb and tell him to grasp it firmly, to close his eyes and intently concentrate his mind on the following suggestions:—"I am so sleepy—so tired and sleepy; I cannot think of anything but sleep."

After you tell the subject to think of these suggestions, place the three fingers of your right hand, spread apart, on the top of the subject's head, a little toward the front, with the thumb of the right hand resting on the bridge of the nose, or between the eyebrows. You should exert an inward and downward pressure, being careful not to hurt the subject. Then suggest to the subject in a slow, positive, monotonous tone:—"You are becoming drowsy; everything is getting dark to you; you are so tired and sleepy; you cannot hear any sound but my voice—when I count ten you will be sound asleep. One—two three—four—five—six—seven—eight—nine—ten." You should count slowly and distinctly. As you finish counting ten, continue to suggest:—"You are so sleepy; you are breathing deeper; you are breathing heavier; you cannot hear any sound but my voice; if anyone should call you, you will not answer; you cannot hear anything but my voice." These suggestions should be repeated until the subject is fast asleep. If you do not get the subject to sleep the first time you try him, arrange a sitting for another day. He should be treated daily, giving him at least half-an-hour's trial at each sitting.

METHOD 7.

HAVE the subject lie down on a couch or bed, tell him to close his eyes, think of sleep, and relax all of his muscles. Tell him to try to give up to the suggestions which you are about to make. Have the arms lying straight down from the sides. You should place the three fingers of both hands in the centre of the forehead, making a pass with both hands at the same time from the forehead down over the temples, to and off the cheek bones to the shoulders, then on down over the arms, and off the tips of the subject's fingers. The pressure should be very light. This pass should be made slowly, and at the same time you should suggest:—"You are becoming drowsy; everything is getting dark to you; you are so tired and sleepy; you cannot hear any sound but my voice; when I count ten you will be sound asleep. One—two—three—four—five—six—seven—eight—nine—ten." The passes should be made for fifteen or twenty minutes. The subject is then ready to receive the suggestions you wish to give him. At the end of each pass, your hands should close, coming back in a circle, and the fingers should not open until ready to be placed on the forehead the next time. This is an excellent method to use upon sick persons or those who are lying down.

In many cases the student will place the subject under Hypnosis at the first sitting; but sometimes it is necessary to continue these sittings for a long time. It depends entirely upon the subject; if he is amenable to your suggestions the effects are quickly produced. After you succeed in getting the subject Hypnotised once, it is much easier to do so the second time, and you can make the subject act out any scene as described in another chapter under the head of "How to Give Hypnotic Entertainments."

After you put on a few mental scenes (or scenes where the subject is unconscious), it is not necessary to re-hypnotise the subject to put on the next scene. Simply tell him to close his eyes, place the fingers of your left hand on top of his head with the thumb resting on the bridge of the subject's nose, between the eyebrows, and say to him:—"Now, when you open your eyes you will see so-and-so." For instance, if you were going to make the subject believe he is fishing, you would say to him:—"Now, when you open your eyes you will see a beautiful stream of water. You are sitting upon the bank of this stream, and you want to fish. I will give you a fishing rod, you can bait your hook and have a splendid time." Then say to the subject, "Open your eyes." Just at the moment his eyes open, your right hand should be ready to direct his gaze to the stream of water, and at the same time say, "Do you see that stream of water?" (making a gesture toward the stream with your right hand). If he says "No," make the gesture over and over again until he sees it. It does not, as a rule, take more than four or five of these passes to make the subject see the water; then you can give him the other suggestions relative to the fishing rod, etc.

How to Hypnotise Difficult Subjects.

METHOD 8.

THE method which I shall give for Hypnotising difficult subjects should be used only by physicians or those who understand the effects of chloroform or ether. I have found it very efficacious, and have been able to Hypnotise quickly many subjects upon whom I have previously worked for weeks in an effort to put them under its influence by other methods.

You should have the subject lying down on a couch or bed, or in a physician's chair. Tell the subject to close his eyes and think determinedly of sleep. Give him suggestions for fifteen minutes as follows:—"You are becoming drowsy; everything is getting dark to you; you are so sleepy; your eyelids feel heavy; you are breathing deeply; you are breathing heavily; everything is becoming hazy and misty; you hear no sound but my voice; a numbness creeps over you; nothing will disturb you; you are sound asleep; when I count twenty you will be sound asleep." Then count slowly from one to twenty.

While giving these suggestions, stand facing the top part of the subject's head, and make passes with both hands, commencing with the three fingers of each hand in the centre of the forehead, passing over the temples, leaving the subject's face at the cheek bones. Repeat these passes slowly and lightly during the time these suggestions are being given. You should have a bottle of chloroform and a handkerchief handy, so that you can get it quickly. After making the passes and giving the suggestions, sprinkle a little chloroform on the handkerchief and hold it so the subject will inhale the vapour. As he is doing this, say to him:—"You can smell chloroform; it is making you sleepy and drowsy; you are becoming sleepy; you are breathing heavier; you cannot resist its effects; it will soon put you asleep; it will have no bad effect upon your system in any way; you will not be sick at your stomach in the least; after you awaken you will feel splendid." Repeat these suggestions until the subject becomes unconscious.

Another plan I have often used with good success is to sprinkle a little alcohol or anything else with a pungent odour on a handkerchief, and impress upon the subject's mind before attempting to put him to sleep that it is a special preparation, composed principally of chloroform. Give him the same suggestion you would were you using chloroform. In giving the suggestions, it should be called chloroform, as it will have a much stronger mental effect. By using the latter method, it will prevent any possible chance of sickness, which often follows the use of chloroform. Keep suggesting, "You will not feel sick after you awaken." This method will have a much stronger effect than if chloroform or ether were really used without the suggestions. I advise every physician, in placing anyone under the influence of an anæsthetic, to give suggestions of sleep, telling the patient to be operated upon that he is getting drowsy; he is so sleepy; he must breathe deeply and concentrate his mind upon sleep; that if he will no sickness will follow. Less anæsthetic is then required. You should continue giving the sleep suggestions until the patient is thoroughly under the influence of the anæsthetic. In surgical cases I have had splendid success where I have followed this plan, and I beg to state for the satisfaction of those who have not yet a practical knowledge of the subject that I have seen no bad consequences whatever arise from persons being operated on when in the Hypnotic sleep. Cases have occurred in which no pain has been felt subsequent to the operation even; the wounds healing in a few days by the first intention; and, in the rest, I have seen no indications of any injury done to the constitution. On the contrary, it appears to me to have been saved, and that less constitutional disturbance has followed than under ordinary circumstances.

There has not been a death among the cases operated on. If the sleep is not profound the first time, the surgeon may safely calculate upon it being deeper the next, and it will be prudent to take the security of one or two preliminary Hypnotisations. The flexibility of the limbs till moved, and their remaining in any position they may be placed in, are characteristic of the Hypnotic condition; but there are exceptions, and these are equally diagnostic and to be depended upon. It sometimes happens that the limbs become rigid as they lie, and on bending them they have always a disposition to return to a state of spasmodic extension. At other times there is a complete relaxation of the whole muscular system, and the limbs can be tossed about like the limbs of a person just dead.

Whenever a physician finds it necessary to use an anæsthetic of any kind, if he will give the proper suggestions to produce the effect desired in addition to the anæsthetic, he will get much less reaction or shock than is usually the case. I would advise every practitioner of medicine to make a careful study of suggestion, apply it as directed, and use it in connection with medical and surgical treatment.

I have made a careful study of the teaching and system of the celebrated French operator, Charpentier, who claims that anyone can be Hypnotised quickly by these methods, and believe that the results obtained in many cases will be marvellous to a great degree.

Hindoo Hypnotism.

We would ask our students to remember that in seeking Jnana Kanda (true knowledge) they must forget that there are many substances, for, indeed, these things are but illusions; there is but one substance, and all this Universe exists in the Paramatma, or Universal Spirit; as in innumerable cups of water the sun may be reflected many times but the substance is the same, so individuals are innumerable, like cups, but the vivifying Spirit, like the sun, is one.

Whatever was, is or will be, either the formed or the formless, all exists in the Spirit.

That intelligence which we possess comes likewise from the Spirit, and the intelligences we wish to influence are but one from the same illumined source. All this Universe, seen or unseen, comes out of intelligence, and in putting the sense to sleep we but exercise the concentrated power of the one.

It is well to bear in mind that Maya (illusion) is the mother of the Universe, and that were this Maya destroyed the world certainly does not exist longer. From the ether the air emanated, from the air came fire, from the fire water, and from the water came the earth. This is the order of emanation.

This has been declared by the wise. All things are endowed with qualities, and various distinctions arise merely through names and words, but real difference does not exist. Therefore the things do not exist, but the Great and Glorious One that manifests them alone exists.



The student who would seek to exercise the power of Hypnotism as known in the East—for verily the power which is taught in England is not worthy of the name—must learn to control his desires, for of a truth, the substance by which Hypnotism is created is but Maya, and the student who leaves not both virtue and vice to engage in Jnana Kanda, and who fails to prepare his body by purification and reflection, will never obtain the power to create illusion.

We will advise the earnest pupil how to overcome the senses, to induce Samadhi (ecstatic trance), to create insensibility in others, and to create illusions; also the practice of levitation—although, indeed, this is acquired only by the practices of Yoga, when he can obtain the secret powers known as Kechara and conquer all who move in air.

The student who, having a pure heart, free from vice and from desire, willing to contemplate the Paramatma, shall observe the following practices for the strengthening of his will and the purification of his body (for, be it known, the power which he has to exert will be given only to those who are pure) for the purpose of destroying utterly all past sin, the observances we give are to be followed.

The student who desires great power must practise more fully the observances we have set forth in other portions of this course, for in this there is not space to dwell much upon the particulars and practices which are necessary to acquire the same, nor, indeed, are we permitted to reveal them all.

Through the Prana (life principle) the student first gains control over his lower forces, and learns thereby to concentrate his mind.

Those in the East concentrate more easily than Western people because they are accustomed to it, and have stronger wills and more natural magnetism.

Now we will tell you how to easily attain success. You will attain success through faith—it must be practised with care and perseverance.

If you are addicted to falsehood, to the pleasures of the senses, if you are a disbeliever, you will never attain success. We will ask the student to retire to some place where, surrounded by beautiful odours, he may be in peace and solitude. Let him sit on the floor with his legs crossed and begin to practise Pranayama (the regulation of breath). Then let the student, his heart full of praise and afire with faith, close the Pingala (right nostril) with his right thumb. He will then inhale through Ida (the left nostril), and keep both nostrils closed—thus suspending his breathing—for as long a period as possible, and when he can hold it no longer, let him then breathe out through the right nostril slowly, but not forcibly. Again he will draw breath in a like manner through the Pingala, and stop from breathing as long as his strength allows, expelling the breath in a like manner through Ida. Let him practise twenty Kumbakas (stopping of the breath) daily four times, at sunrise, at mid-day, at sunset, and at night. Let this be done daily without neglect and without any contention or doubt.

This practice will cleanse his body; all defects will be destroyed; his body will give forth sweet odours; his skin will become pure; he will obtain a good appetite, good digestion, a clear, sweet voice—for this practice will sweeten the voice greatly—great courage and mighty enthusiasm and strength.

In this way the student will be able to steer his way easily across the world's sea of sorrow, and will increase the power of magnetism mightily, so that he can make man do that which he desires.

This has been declared by the wise. He will become free from disease, sorrow and pain.

The Fakir, who works miracles with Hypnotism, does not make his subject gaze fixedly at a metal disc, nor does he wave his hands in the air.

When he touches his subject it is in the manner in which we will describe, but, of a truth, he uses nothing but his will to make sleep hang upon the eyelids of a multitude.



Hypnotising a Subject by the Silent Hindoo Method.

As we have told you, the first step in obtaining that will power is the practice of Pranayama, but there are many other practices which we will teach you of in our course. Eastern adepts acquire the power of holding their breath for three hours and over at a time. We would urge upon Western students to attempt but little at a time, for, indeed, the people of the West have not the physical development to do these things, and they must approach them gradually. But the will power of the Hindoo is obtained through Pranayama, the restraint of the breath, and it is through this alone that adepts in the East can be buried alive, as indeed they are, and can walk on air and transport themselves into dead bodies. But the great ones do not perform feats, these are but the Fakirs.

After three months the student may practise the following:—

Place the patient on his back. The patient should be nude or covered only with a very thin garment. He must lie on his back and place his arms at his side.

The student made light and pure by Pranayama will direct him to concentrate his attention within himself, even within his brain.

There, within the brain, is the mystic Mount Kailas, where dwells the thousand-petalled Lotus, the giver of salvation. Tell him to fix his mind within his brain, where dwells the Lotus, to imagine there a hole—just between the eyebrows and in the centre of the head. Bid him now to draw up his breath and try to fill this space where dwells the Lotus, even to fill it with his breath, and to pay no more attention to anything outside this, but to put his whole thought and being within him, and to keep on drawing up his breath into the hole.

Tell him that the thousand-petalled Lotus is most glorious in radiant light, and that he must try to picture it as he fills the hole with his breath (this hole is what Western nations call the pineal gland).

The student, full of light, will now take his hands and press them over the man's forehead, down over the ears and side of his neck, and slowly over the breast and just below the breast the student will stop and return again.

The hands must be passed very slowly and very lightly over the breast each time, and must not be placed heavily. As the student passes his hands he WILLS intensely that the patient shall sleep. At the second movement the student will pass his hands as far as the navel, returning in like manner to the centre of the forehead, and at the third movement he will bring the hands down over the side of the neck, over the breast, past the navel, and down the outside of the legs to the knees. At the fourth time he will repeat the same movement, and at the knees he will bring his hands to the inside of the leg down the inside of the calf, pass it over the instep outwards, and out at the toes. The patient will at this time be putting his breath and thought into the hole in the head, and by the time the fourth movement will be made he will be asleep. The student will not, as is the custom in the West, say, "Sleep, sleep," for this is unnecessary; he will only fix all his mind upon the patient, and will control his senses, and, behold, sleep will come upon him. When sleep has arrived the student still does not speak, for how can a sleeping man hear? He desires the patient to overcome some sickness or to perform some duty, but that which he does with him must be done mentally.

The student places his hand on the patient's forehead, even between the eyebrows, and speaks to him with his mind.

He wills him to become obedient to will, and to do even as he wills.

The Western student, who knows not how to think, may speak the words aloud.

But if the students of the West want to become wonder workers, of a truth they must practise Pranayama long and diligently. Let the student sit with crossed legs, he must fix his eyes steadily upon the tip of the nose, press his tongue against the teeth, with the chin elevated, and then draw air slowly, fill the chest, and let it be slowly expelled in an unrestricted stream.

The student must let his thoughts dwell in the absolute.

The Western student, who cannot command his thoughts, must practise diligently, even as follows:—

Let him imagine in his mind some simple object, a stick, a flower, a lotus, or anything that may please him. Let him hold his mind to this until he can see it clearly and without obstruction. Let not any thought possess his mind but of the image alone. Let him hold it there daily, until he can see it easily with his eyes open as when closed. Let him continue to hold that picture steadily until he can think of it for fifteen minutes at a time, and no obstruction arise.

Then he will find that his thought has, indeed, taken form, that it has become clothed even with A'Kasa (matter), and that a person near can see the object as clearly as he can see it. Verily this is the truth we tell you. So it is the Fakirs create illusions, and the student may as easily create the form of a man as of a stick, for it is even the same.

It is called by the Western people Hypnotism, yet are the people who see it not asleep, but well awake.

The student who can perform this has gained the power of control of thought, and with Pranayama may

then send a hundred people to sleep simply by the exercise of his will.

To accomplish the feat of levitation, such as the Fakirs practise, let the wise student send his patient to sleep as we taught him, even by the drawing up of the breath into the Mount Kailas; let him draw his breath in deeply, and retain it as long as he is able. The student, when sleep has fallen on the patient, will then WILL strongly, that the body of the patient becomes light, and as he does so he will with his fingers draw the body upwards until at last it has left the floor, or bed, and hangs suspended in the air. Of a truth this can be done, and the wise one can accomplish it only by the exercise of his WILL, grown strong by meditation and Pranayama.

The patient who sleeps can be awakened by the cold breath upon his forehead, between the eyebrows, or the student may pass his hands in the reverse direction, even upward, but very quickly, then will the patient surely awaken. Or may the student clap his hands loudly, and those who know may awaken with the WILL only, even as they can cause sleep with the WILL.

The student whose mind has become clear, and who can concentrate his WILL POWER, even so that he can clothe his thought with A'Kasa, may also disintegrate matter and cause heavy objects to approach him from a distance and without hands touching it. He has but to place his mind upon the object, and to WILL as we have taught, and it will slowly lift and approach him, and even this is the truth which we have spoken. Now you have the knowledge of Oriental Hypnotism.



Hypnotism affords one of the most delightful Parlor Entertainments ever witnessed.

* * *

How to Mesmerise.

THE subject should lie down in a comfortable position, with the arms lying relaxed at the sides of the body. Tell the subject to close his eyes and try to go to sleep. Look intently at the subject, at the root of the nose, and make passes with both hands, commencing with the three fingers of both hands, starting at the centre of the forehead.

Instead of the pass down the arms, as in Hypnotism, it should continue over the body, down the limbs, and off at the toes. The right hand should pass down the left side of the subject's body and limb, and the left hand down the right side of the subject's body and limb. As the fingers pass off the toes, the hands should be closed and brought back in a circle, and not opened until just before you place them on the forehead again.

These magnetic passes should be made for ten or fifteen minutes, and all the time you are making them you should determinedly will, "You are going sound asleep—fast asleep—sound asleep." You should not give suggestions verbally in Mesmerising until you have placed the subject in a sleeping condition.

After you have made these passes for ten or fifteen minutes, repeat passes without contact, i.e., make the passes in the same direction as given in contact; they should be made about two inches from the subject's face, body, etc. This method is very effective in many cases, as some people go to sleep much more quickly when passes are made without contact. It also disturbs some people to make suggestions verbally, and in these cases you will find the Mesmeric method, without contact, much superior to any other.

Hypnotic Cure for Hiccoughs.

STAND in front of the patient and look steadily between his eyes. Ask the patient to raise his right hand as high as possible until it becomes a slight strain. Make him maintain this attitude for one minute. Then ask him to close his eyes. Make three passes across the throat in a slightly downward direction. This will cure the worst case of hiccoughs.

Phreno-Manipulation.

A KNOWLEDGE of Phrenology is of essential service to Hypnotists, especially to such as operate in public.

Those who do not possess this knowledge already should get a descriptive chart and bust, when by a careful examination and reading one may obtain the outlines of the science; it will then only require persevering attention to fill the outlines up. Any person may know the names and functions of the propensities in a week, the sentiments in another week, and the intellectual faculties in two weeks more. So that all this may be accomplished in a month. Afterward, every step will be easier, and associated with the pure mental pleasures of science.

The Hypnotist will have occasion to make use of this knowledge if operating in public. Let us suppose that he has succeeded in inducing Hypnosis in, say, eight persons. He may, if he chooses, suggest as follows:—"When you awake you will find yourself in a lovely garden; you may enjoy its beauties, eat its fruits, and gather its flowers."

Then when the command is given, "Open your eyes," the suggestion takes effect; each person imagines himself in a garden. But bear in mind, each person retains his own character. Some manifest greed and selfishness, others generosity and kindness, etc. By a mental suggestion they may be made to imagine that there is a parrot on a tree.

Let the operator now place the tip of his forefinger on the organ of Imitation, situated on either side of Benevolence, and his sensitives will immediately begin to imitate the screaming of the parrot, or of any animal suggested, in a marvellously accurate manner, to the great amusement of the audience.

In order to stop this screaming, the Hypnotic state must be removed either by a sudden clapping of the hands, or any noise or blowing, or upward passes, all accompanied by the mental suggestion to awake, or it may be stopped by exciting another opposite organ such as cautiousness, etc.

The mode of exciting any organ is for the operator to place his finger on that portion of the head of the sensitive marked in the phrenological chart as the seat of that particular organ on which he may wish to act, and the nearer to the centre of such an organ the point of contact, the more clear and decisive the manifestation will generally be.

The operator would do well not to excite those organs of our lower nature, such as Amativeness, Destructiveness, Combativeness, fear, etc., as their manifestations are not always of the most agreeable character. Besides, it must be remembered that every organ which has been stimulated retains a certain amount of such activity, even after the state of coma has been removed.

How to Create Illusions.



A Hindoo Fakir with the Paraphernalia of his Art.

SENSE DELUSIONS are divided into two as follows:—Hallucinations and Illusions.

An Hallucination is the perception of an object when in reality there is nothing.

An Illusion is a false interpretation of an existing external object.

If, for example, a book is taken for a cat, or a blow on the table for the firing of a cannon, we talk of an Illusion; but if a cat is seen where there is nothing, we call it an Hallucination. We have thus to do with an Hallucination when an external object causes a perception by means of association. A chair on which a particular person has often sat may by association call up an image of that person; this is an Hallucination called up by an external object.

When the eyes are closed you will more readily bring about hallucination of sight.

As in dreams the subjects can then see persons and objects with their eyes closed. They have the idea that their eyes are open, just the same as we think in dreams that our eyes are open and we have full control of our faculties.

The subject as a rule will immediately accept your suggestions, providing they do not run counter with his ideas of right and wrong; if they do you will notice his opposition is rather marked; you may sometimes get over this by repeated suggestions. Some subjects whom you have got into a fairly sound sleep will positively refuse to carry out your suggestions—that is, if your commands run contrary to their moral principles.

When you have a subject under Hypnotic control you do not tell him anything but what you expect him to do—and he does it. You go on telling him, in fact, until he does, and the greater your power of concentration, the more you can make YOURSELF SEE the phenomena you wish him to produce, the more successful your experiment. A man under Hypnosis is handed a sheet of ordinary printed paper. He is told, "You see that elephant there, don't you?" "No," he may say first of all. The operator does not exclaim, "Oh, but when I tell you so it must be; I know as well as you do there is nothing but ordinary print on the page, but I want you to IMAGINE you see an elephant." Instead of that, he says, "Oh, but you MUST see the elephant! Look, here he is quite plainly! I can see it, surely you do? Here is his trunk, and look, there is his keeper! You SURELY see it?" After a while the subject will see it.

How to Hypnotise by Telephone.

To be successful with this experiment it is necessary to choose a person whom you have previously Hypnotised.

Arrange that the subject be at one part of the town and you at the other. Ring him up and ask him to please sit down (that is so as to avoid him falling and hurting himself when he passes into the Hypnotic sleep). Now say to your subject in clear, distinct tones:—"You are feeling sleepy; in a few minutes you will pass into a profound slumber; your thoughts are becoming confused; you feel languid; you cannot keep awake; you are sound asleep, asleep, asleep." If the subject is not asleep by this time, continue to repeat the sleep formula, and in a few minutes you will have him in a deep slumber.

Be convinced that distance makes no difference; the main object is that you convey your voice in distinct tones to your subject, that he may recognise it, which is sufficient to produce the effect.

How to Hypnotise by Letter.

Choose a person for this experiment whom you have had under your influence before—one who proves susceptible to your suggestions. Take a piece of white paper and write on it in large bold letters the following:—"When you have read this note you will find that a drowsy feeling takes possession of your whole body; in a few seconds you will be sound asleep; it is impossible for you to keep awake; you are going fast asleep, asleep, asleep." Then sign your name—also in bold letters. Forward the note to the person to be experimented upon, and when he has read it he will fall into Hypnosis.

How to Hypnotise by Telegraph.

To Hypnotise by telegraph you use the same method as you did to Hypnotise by mail. In these experiments it is understood that before commencing you must be sure of your subject. One who is refractory to your suggestions will not do. Engage a subject in these experiments who is highly susceptible to your influence and success is sure.

Post Hypnotic Suggestions.

The first and essential thing to do is to put your subject into a deep sleep, then suggest that to-day at such and such a time, or to-morrow or twelve months hence, he will do a certain thing, and as sure as night follows day he will carry out your request to the letter—that is if your suggestions have been positive enough and the sleep deep.

An Example.—You suggest to your subject when he is in the Hypnotic condition that to-morrow at the dinner table he will insist on having dinner with his hat on his head; you will find that he will do so. Tell him when he wakes he will not remember receiving any suggestions from you to the above effect, but he will carry out what you have told him to do. When you have given the suggestion which is to take effect when the subject is in his normal condition, wake him.

The one illustration will show the method to be employed in all cases.

Instantaneous Hypnotism.

METHOD 1.

In the first place select an "easy" subject for your experiment. Engage him in conversation at such time and place that there will be nothing to disturb or distract his attention. Then lead the conversation yourself and bring it round to something upon which you can talk in an interesting manner, and finally secure his undivided attention, when the transition will be easy from that state to an intense concentration of his mind, if you are a good talker, at which time a positive suggestion, given in a sudden and forceful manner, will bring him almost immediately under your control.

It is a good plan to turn the conversation upon Hypnotism, and after dwelling upon some of its beauties and wonders till, as was said above, his mind is concentrated, proceed, as if illustrating some foregoing statement, some-

thing like this:—"Now, for example—when I say to you, 'You have forgotten your own name,' you have forgotten it; and 'YOU CANNOT SAY YOUR NAME,'" accompanying this suggestion with a straight, steady, authoritative look, right into his eyes, and a pass or two will probably strengthen the suggestion, and you have "Hypnotised him unawares." Of course if he is amenable to your first suggestion you can carry him on into a deep sleep, catalepse him, or do with him as you like, the same as by any other method of producing Hypnosis.

METHOD 2.

You may also instantaneously Hypnotise by Post Hypnotic Suggestion. You suggest to your subject while under your influence that at any future time you look him in the eye and say "sleep," he will immediately become Hypnotised.

By Post Hypnotic Suggestion you may also Hypnotise by Telephone, Telegraph, or by Mail, if you suggest to your subject while in the Hypnotic sleep that if he receives a message from you through either of the above-mentioned channels he will immediately become Hypnotised. Do not forget to suggest to him if you wish to Hypnotise him at a distance, that after he has been under the influence a short time he will wake of his own accord and will feel all right and that no ill effects will follow.



An Earnest Fisherman.

How to Give Hypnotic Entertainments.

You should at all times have absolute confidence in yourself, and make your audience, either private or public, feel that you know your business. Let every word, action and expression denote absolute confidence. This makes a good impression upon both audience and subject. Confidence in the operator renders subjects susceptible to the influence. After you have Hypnotised your first subject, you begin to acquire confidence, and the more you practise the more adept you become. In a short time you will have all the confidence necessary for perfect success.

To give a private entertainment, you should induce some lady or gentleman to get up a party of friends (ladies and gentlemen) of at least twenty-five, if possible. The larger the attendance the better and easier it is for you. Under no circumstances start your private demonstration without twenty-five people present. You may be successful with a smaller number, but you cannot afford to take the chance; a failure would do you more harm than a refusal to proceed with the demonstration. Have the person who arranges the party invite as many people between the ages of sixteen and thirty-five as possible. I have found, from long experience, that between these ages you will find the best subjects. Such people are more willing to permit you to try to influence them, and they are not so sensitive to ridicule as are older people. Those younger than sixteen often fail to get their minds on your suggestions, especially in the short period you have to try each volunteer. You have only a little time to try each subject, and you must use those who are most sensitive, although you should try as many of those present as possible. Usually those who hold back are the best subjects when you do get them to try. When trying to get subjects, do not take "No" for an answer. After you try a few, you will have no trouble with the others. I have often found it very difficult to get away after an entertainment was over, for the reason that those who did not try at first insisted on trying before I left. After you have worked your entertainment up to a climax and have stopped, do not try new subjects under any circumstances, because, should you fail then, all the work you have previously done will be forgotten; your failures will be uppermost in the minds of your audience. If they insist on your attempting some other test, as they sometimes do, persist in your refusal. Tell them you are very tired, and under no circumstances perform any other experiment. To attempt additional tests will, nine times out of ten, spoil the good impression you have made.

When the audience has assembled, stand in the centre of the room and give a short talk on the subject of Hypnotism. Speak of its wonders and its great possibilities, and emphasise the fact that it does not injure anyone to be Hypnotised—that the operator is simply teaching the subject concentration of the mind. State that no one has ever been injured, mentally or physically, by Hypnotism; that, properly used, it is capable of producing good results only. Tell them you are simply there to demonstrate that Hypnotism is a fact, and that you want all to try it in order to satisfy themselves; that you positively will not make anyone appear ridiculous under any circumstances, and that you will treat them with the utmost respect. Also say that at these private parties you perform only the simplest experiments, and that you will not put anyone to sleep or render him unconscious unless the subject desires it; that the first test you try is to ascertain who are most susceptible to the influence. Then select one whom you feel sure will give up to you; do not try one at first that you think might resist. You should try several if possible, who are not likely to resist, before you try one that you think might do so, even if one whom you think would not give himself up be the first to volunteer. Just say

that you will try him in a few minutes; that you want to pick out a few at the start yourself. After they see you are successful with others, they are not so likely to resist, because they will have more confidence in your ability.

As soon as one volunteers, speak to him pleasantly and thank him for doing so. Then draw him backward. If you work a while (say two minutes) and the subject does not fall, try some one else. Tell the one whom you failed to influence that you will try him again later; that you are positive you can get him the next time. Always be sure to catch them when they fall backward. Do not let them fall too far backward, because the others watching might be afraid to try for fear they would fall on the floor. Often the subject will fall as soon as you get him into position. This is due to the fact that he has received the suggestions from those who preceded him. Those who fall quickly are usually your best subjects, especially those who gasp for breath as they fall, or throw their arms upward. These are invariably excellent subjects, and by giving them the most attention, you can put them into the mental or somnambulistic state quickly.

After you succeed in making the subject fall backward, next make him fall forward. You should try all those present, or as many as possible, on these two tests, before you attempt another. Usually by this time you will know your subjects. Then go to one who fell quickly and ask him if he will kindly stand up. When he does so, fasten his hands. By giving a subject suggestions while he is under the influence in any scene, you prepare him for scenes that follow. If you see he is not working the scene to suit you, tell him what you want him to say or do, and he will obey your suggestions and improve the scene a great deal thereby. Some Hypnotists can get twice as much effective work out of a subject as others, simply because one pays attention to these little details while the other overlooks them.

After you have fastened the hands of several subjects, next make their arms stiff. Most students err in keeping their subjects in these physical scenes too long. These scenes should last only a few moments, as the effects are, in many cases, very slight, and if the subject is not released quickly, the effects soon wear off. When this occurs before you release the subject, it makes it much harder to get him the second time. Try several of your best subjects on this test; then have a subject stand up and make his leg stiff. As soon as you get the effect, draw the subject towards you with your left hand, which should be holding his right, and in this manner lead him around the room. The first time you succeed with this test on your subject, release him after he has made three or four steps. Try two or three subjects on this test; then place a cane or stick of any kind upon the floor; pick out your best subject in the last scene, and render him unable to jump over the stick. Now, have all the subjects you have worked upon, whether you have been successful with them or not, try the next scene, called "rolling the hands." Show them how to do it. Their hands should roll over each other as quickly as possible. If they roll slowly, there will be no effect. The hands should not touch each other. After you get them all to rolling rapidly, tell them they cannot stop. Keep them going for a few seconds and then release them. This scene is very amusing, and you can often succeed with subjects in it that cannot be worked in other scenes. This scene is one of collective Hypnosis. Whenever you put several subjects in one scene, it is called a collective scene, or collective Hypnosis.

After you have put on a scene that tires the subjects, or yourself, you should rest a little by giving the audience an explanation of the principal effects produced in the scene you have just put on. In giving an entertainment, either private or public, there will always be something to talk about after your principal scenes, should you care to talk. It is a good plan to explain your work as you go along, rather than give a lengthy talk at the opening of your entertainment. Your audience will like it better, and will not become tired. They are more interested in the experiments than they are in hearing you lecture. However, if you do not give them any explanation of Hypnotism, they will not understand what you are trying to do, and will become sceptical of your ability and your work. Many fine operators spoil practical results by too much lecturing at the wrong time. You should learn to read your audience, and give them that class of experiments and explanations that you think will make the best impression. Suit the audience—do not try to please yourself.

After you have had a little rest, ask a subject to stand up, and tell him he cannot strike your hand. Let him strike it to satisfy himself that it is possible; then Hypnotise him so that he cannot do so. You should try two or three subjects on this.

In giving an entertainment for the first time, in any locality, you should put the scenes on in the order named. Each scene is a little harder than the one preceding, and by trying them as here given, you will gradually work the subject into the deeper stages of Hypnosis without his knowledge. Again, by following this order, you can control a much larger percentage, because your subject, after you have tried him in one or two physical scenes and he feels no bad effects, will give himself up, and as he does not become unconscious in these scenes, he will not be frightened.

After you render the subject unable to strike your hand, ask your best subject to sit in a chair and put him to sleep. Do not ask his consent to do this, but just proceed in a matter-of-fact way. If you ask them to let you put them to sleep, many would refuse through fear. After you have put the subject to sleep, give him suggestions to make him laugh, and after he has laughed a while release him. Then put the same subject to sleep and make him think he has fleas down his back. These two scenes invariably create a world of amusement. You might try one other subject on the same scenes.

In giving a private entertainment this is all that is necessary. By the time you have followed this programme the evening will be well along. There is such a thing as giving too much and tiring your audience. You should end your entertainment with the audience interested enough to want you to continue. You should not satisfy them fully by putting on every test they may ask for, because if you do they will not care much about seeing another exhibition. A great many operators are inclined to give the audience too much. Many opera house managers will insist upon the Hypnotist running his exhibition until 10.30 or 10.45; but never prolong an exhibition in a theatre beyond 10.15, unless for some reason you have started late. The exhibition should start about 8.15 and last until 10.15. If you do not get started until 8.30 or 8.45 run a little longer. By letting the audience go home feeling that they would like to see more, the chances are they will come again. If they get all they want the first time, they will probably not come again. Handled properly, the same people will come night after night for weeks.

In making engagements with theatre managers, it is well to bear in mind the following points:—

Hypnotists usually get from sixty to seventy-five per cent. of the gross receipts, depending entirely upon the reputation of the Hypnotist, the size of the city, and the quality of the theatre.

The Hypnotist is supposed to furnish all printing and advertising matter. It is the duty of the opera house manager to furnish the opera house, lighted and heated. All licenses, bill posting and distributing, tickets, door-keepers, ushers, etc., are also furnished by the manager.

The Hypnotist should have an advance agent. It is his business to go three or four days in advance of the company, to see that the printing is properly put out, to superintend the distributing of circulars, and to try, if possible, to arrange for one private party to be given the day before the exhibition in the theatre.

Do not have ladies at this party, because it is given for the purpose of getting subjects for your opening performance. At this private party, try only the first four or five scenes already described, and announce that this is the class of scenes you give at the theatre, except that you have a greater variety.

Have your advance agent and your manager get thoroughly acquainted with all of the young men present at the party, and chum with them while in the city, making themselves as agreeable as possible. Make these young men feel under obligations to you, so that they will be willing to go on the stage to help you. Give all of them complimentary tickets for your opening performance, whether you have Hypnotised them or not. After you try a few of the gentlemen at this private party, others will volunteer readily, and you will have no trouble in obtaining subjects.

Have your manager call on the best subjects the next day and persuade them to be present in the theatre on your opening night. This gives you an acquaintance before you open, and makes it much easier for you to get subjects.

On your opening night give a short lecture on the subject of Hypnotism, its possibilities and the benefit one derives from being Hypnotised. Tell the audience no one was ever injured by being Hypnotised, and make your lecture of such a character that it will make those present feel a desire to try it. After you have talked for ten or fifteen minutes (not over fifteen minutes), make your request for volunteers. When you make this request, have your advance agent work in the balcony and gallery, and your manager in the parquet and dress circle, in persuading subjects to go upon the stage. You will have to coax and plead for some time, as they rarely go the first call, although occasionally they will do so. After you have coaxed a little, go down among the audience yourself. Go first to those young men whom you Hypnotised at the party. Induce one or two of them to start, and others will follow less reluctantly. It sometimes takes three-quarters-of-an-hour, at your opening performance, to get subjects on the stage; but do not under any circumstances start until you get at least fifteen, unless you know you have four or five you can easily handle. Successful operators will not start their exhibition until they have at least fifteen upon the stage, and they get twenty or twenty-five, if possible.

After you get your subjects on the stage, request the audience to keep as quiet as possible until after you have tested the subjects in the first two scenes. Ask them to try to restrain their laughter until you get control of the subjects. Tell them that after you have succeeded in getting the subject in any scene they can laugh all they please, and the more they laugh the better you will like it. Tell the audience to concentrate their thoughts upon the fact that you will succeed in everything you try, and it will help you in succeeding with the tests.

The first scene you should attempt is drawing the subjects backwards. Try all the subjects on the stage on this scene, and then try them on the falling forward scene. After you have done this, fasten their eyelids. Do this collectively. Have them all close their eyes at the same time, and give them suggestions in a general way. Stand in the centre and tell them to roll the eyeballs upwards and think determinedly that they cannot open their eyes. Tell them that when you count three they will find that they cannot open their eyes. Count "One—two—three," and, as you say "three," follow this quickly by saying, "You cannot open your eyes; try hard, you cannot do it; you cannot do it!" After they have tried a little, release them. Of course, some of them will open their eyes. Then you should try these subjects separately on the same test.

After that try them all again on fastening the hands. Then ask one of your best subjects to stand up; stiffen his arm; then try five or six subjects on this test. Take your best subject and stiffen his leg. Try two or three on this. Follow this by making it impossible for two or three subjects to throw a stick on the floor. Tell them that their hands are clasped tightly about the stick and they cannot throw it down. After you have tried two or three on this, lay the stick on the floor and tell the subject that he cannot jump over it. Try two or three on this. Then try them collectively again on rolling the hands. Then, in order to give yourself and the subjects a little rest, explain any little thing that may have arisen so far during the entertainment that you think the audience might not understand.

Next have your best subject stand well towards the front of the stage and render him unable to speak his name. If you see that you have the subject under good control in this, make him so he cannot think of his name. If you succeed, tell him to come with you. Lead him down into the audience, point out a certain individual, and tell him that that gentleman is the only man in the audience who knows his (the subject's) name. Whisper to the gentleman, telling him to give a fictitious name, and when the gentleman gives a name, you should ask the subject if that is correct. If he says it is, tell him to speak aloud, so that the audience can hear it. If he does not think it is his name impress upon his mind, by suggestion, that it is. Then make him speak it very loud, so that all in the audience can hear it. After he does this, awaken him and see that he returns to the stage.

Now tell all the subjects to close their eyes. Put them to sleep collectively by walking around the circle and suggesting sleep. After you get the greater portion of them to sleep, make them imagine they have fleas down their backs. Then tell them all to open their eyes quickly. You should act as though you had fleas down your back, as many of the subjects will take their suggestions from your actions. Some will not act upon the suggestion. You should run quickly to these and touch them lightly upon the back in a creepy way, saying at the same time, "Fleas are biting you; they are getting worse and worse," etc.

By this time, usually, the audience is convulsed with laughter, and you can suggest side scenes that will make your subjects work to better advantage. For instance, tell a few of them that they will pick up chairs and scratch their backs; tell others they will rub their backs against the scenery. Say this in an undertone and the audience will not catch it, and will think it originated with the subjects themselves. This makes the entertainment "go" much better. You should always wake your poorest subject first in any scene where you have tried two or three together.

Follow this scene by making all the subjects imagine you have a hot stick in your hand, and that when you touch them with it, it will burn them. First let them feel it, to see that it is not hot. Tell them all to close their eyes. Give them suggestions for sleep, and tell them that when they open their eyes they will find the stick to be red hot, and that when you touch them with it, it will burn them. Then tell them to open their eyes. Run quickly from one to another, touching each one with the stick. It may be necessary in a few cases to stop longer and hold the stick on certain subjects, giving them stronger suggestions. Awaken the subjects. After this put them all to sleep, as in the "flea" scene, and tell them that when they open their eyes they will all begin to laugh; that they will just yell with laughter, and not be able to stop. Tell them to open their eyes and they will see the funniest things they have ever seen, and that they will all laugh without being able to stop. Then say, "Open your eyes, all of you."

You should start to laugh yourself. This usually starts the subjects. Then pass among them quickly, at the same time touching each at the pit of the stomach, telling them they will laugh harder, and that the more they try to stop the harder they will laugh. Wake up your poorest subjects and leave one or two of the best laughers for the last. In awakening these two, awaken them individually when they are laughing the loudest. It is very amusing to watch the expression change from laughter to seriousness, almost instantly.

It is a good idea to give the audience a little further explanation of the different stages the subjects are in, etc.

Remember, after you have Hypnotised a subject a few times, it is not necessary to put him to sleep in order to produce hallucinations. All that is necessary is to tell the subject to close his eyes, and that when he opens them he will see (whatever scene you may suggest). Invariably the hallucination is produced. You force him, by suggestion, into the same condition as a sleep walker. After he opens his eyes, keep insisting that he sees (whatever you have told him he would see).

After the laughing scene, put three or four to sleep and tell them that when they open their eyes they will imagine their noses are made of rubber; that they can play tunes on them; that they will dance to the tune. Then tell them to open their eyes, and say: "Why, boys, just look at your noses; they are made of rubber; you can stretch them!" You should apparently stretch your own nose, in order to give them an idea what is expected of them. You should enter heart and soul into every scene you try to make the subject go through, because if you do so, they will work to much better advantage.

After this scene has run a little while, awaken the subjects, or awaken all but one, and take this one through the audience and let him exhibit his rubber nose to some of his friends. Bring him back on the stage and awaken him.

After this scene take all your best subjects, have them seated in chairs, straight across the front of the stage, close to the footlights, and put them all to sleep. After you have put them to sleep, lay broomsticks in their laps and tell them that when they open their eyes they will be seated on the banks of a beautiful stream; that this stream is noted for its fine fish; that they will catch these fish; that the fish are biting splendidly. Then tell them to open their eyes and, as they do so, show them their fishing rods and tell them that at their sides they will find bait and a basket to put their fish in.

After they have fished awhile, take one of the best subjects and, if there is a box in the theatre (which usually extends from the side of the stage), have him sit on the box rail and fish into the audience from there. As you are leading him to the box, tell him that after he has fished a little while, he will draw from his pocket a bottle of whisky and take a drink. This should be told in an undertone, so the audience cannot hear it. Whenever you talk to the subject, even in an undertone, you should make passes towards him, because the audience might not understand it if they saw your lips moving and could not hear what was said; but if you are making passes, they will think you are just trying to keep the subject under your influence.

When the subject draws the imaginary whisky bottle from his pocket and starts to drink, it always creates a great deal of amusement. In fact, this fishing scene is one of the best that is put on, if properly worked up.

You should always take one or two subjects with you, known as test subjects. These are subjects whom you take for the purpose of showing the effects of Hypnosis for anæsthetic purposes and in giving scientific tests. Local subjects would not allow you to thrust needles into them, or to put them in a cataleptic condition the first time you tried them. After they have seen you use your own subjects in this way once or twice, they will not object.

After the fishing scene is over, you should take your best subject and put him in a cataleptic condition, with his head and shoulders on one chair and his heels on another. Have two or three heavy men from the audience come forward and sit on the subject. After they are seated you should climb on top also. Stay there just a few moments, then take the subject down and awaken him.

A test of this kind usually convinces the sceptics that your exhibition is genuine. After this, have him seated in a chair and put him to sleep, and run a needle or hat pin through the skin of his arm at the wrist, about two inches from the base of the thumb. You should get a hat pin from some lady in the audience, and have a physician come forward and run it through the subject's arm, after you get him under Hypnosis. Have the audience name some physician. If you cannot get a physician, have one of the subjects on the stage run the hat pin through. The operator should hold the skin up with both hands, so that the needle will pass straight through. After the needle is through, give the subject a Post-Hypnotic suggestion that when you awaken him that portion of his arm through which the needle has passed will be numb, and that he will not feel it in any way. Then awaken him and let him go through the audience to exhibit the needle in his arm.

While he is doing this you should explain to the audience why you put this test on. Tell them it is to convince the sceptic that the subject is genuine, and to show those who are interested in sciences the value of Hypnotism in surgery. Then explain the operations which have been performed under Hypnosis, and the diseases that have been cured by it.

After the subject has passed through the audience, have him come up on the stage and withdraw the needle. It is not necessary to put him to sleep to do this. Just withdraw the pin and tell him to look into your eyes; that when you count three all numbness will leave his arm; that he will feel all right, and there will be no evil after effects. You should hold your fingers on each side of the pin, where it enters the flesh, and have the doctor, or someone on the stage, withdraw it. You should hold your fingers over the holes for a minute, at the same time telling the subject it

will not bleed. Occasionally it will bleed, even though the operator suggests it will not; but, as a rule, if you will do this there will be no blood. After you have removed your fingers, make a few light passes over the puncture, telling the subject it will be all right; that it will not affect his system in any way. Never use ordinary pins, and see that the hat pin is clean.

Follow this with your announcements for the next evening. Announce that you are going to give a change of programme. Tell the ladies and gentlemen present that if they will make up a party of twenty-five people or more, you will be glad to go to their homes during the afternoon and give them a private demonstration, absolutely free of charge, simply to demonstrate the genuineness of your entertainments. Tell them that while you are not there to convince any single individual that your entertainment is genuine, still you would like to have them all believe it is, and that if they are the least bit sceptical, to make up these parties. Tell them to arrange the time with your manager, and you will be glad to come. Bring no one with you, and use them and their friends as subjects. Tell them that at these parties you will put on the simple tests only, and will not put anyone in the unconscious condition unless requested to do so.

After you have made these announcements, close your entertainment with the scene called the "bicycle race." Have four or five subjects seated astride chairs, with their hands resting on the backs, and put them to sleep in this position. Tell them that when they open their eyes, they will find that boys are holding their bicycles; that they are all expert riders; that they are out on the track ready for a race. Tell them that they will not start until you count three and give the word "go," then they will pedal as fast as they can. Tell them to open their eyes and show them their bicycles. Make each one see his bicycle and tell him to grip the handle bars (the back of the chair) tightly. Then say, "Now, boys, get ready, and when I count three, you will pedal as fast as you can. One—two —three." As you say "three," make passes in front of them, telling them to pedal faster and faster, etc. Do not let them pedal more than half a minute before you awaken all of them, because it will make their muscles sore, not being accustomed to it, and they usually work very hard in this scene. Awaken them, thank your audience for their kindness in attending, and bid them good-night.

Give your subjects complimentary tickets for the next night. Tell them you would like to have them all present, and thank them for volunteering. Treat them as nicely as you possibly can. They appreciate it and will usually return every evening.

Your manager should see all the best subjects each day for the first two or three days. After that, as a rule, you have so many subjects it will not be necessary for him to do this. If you will follow this programme carefully on your opening night, you are bound to make a success of it. It is what is called the first night's programme of all the successful public Hypnotists.

Telepathy.

HYPNOTISM AND TELEPATHY: there is nothing at all supernatural about them. It is simply putting into practical application certain natural laws which are imperfectly understood by the most progressive and advanced scientists. It is now sufficiently understood by many investigators—sufficiently to satisfy them beyond all question—that such a natural law exists. Indeed, there is nothing supernatural in the whole universe. The entire universe is and has been governed by natural law. The world is beginning to understand that the most tremendous force in nature is the human mind. The power of mind over matter has long been conceded and partially understood; its power over disease is now being faintly comprehended. The increasing interest in Hypnotism and Telepathy is daily observable.

The time is gone when everything improbable was branded "impossible," and when "swindle" was the name for everything not in harmony with the traditional notions of what was possible.

Because we have some little acquaintance with material things, we are apt to think that we understand them, when in reality we know nothing whatever of their nature or origin.

The effect is visible or perceptible, while the cause is invisible or imperceptible. The falling of an apple from a tree is the effect of a certain invisible force called gravitation. Although the force cannot be perceived by the sense, its expression is visible. All perceptible phenomena in Hypnotism, Animal Magnetism, and Telepathy, are the various expressions of different forces, which act as invisible agents upon the subtle and imperceptible forms of matter.

It is now being recognised that "thoughts are things;" that they are *living* entities, and that they can be sent forth.

Rays go out from the sun and help to constitute a world of life and beauty. In the same way, thought waves proceed from the soul and take shape according to their inner nature.

One of the greatest disadvantages under which the materialist labours in his investigation of Animal Magnetism, Hypnotism, Telepathy, and kindred subjects, is the inability to conceive of an unseen reality, an actual existence, which makes no impression upon the physical senses. In this type of mind—the materialistic—the belief that all real existence is necessarily known to men; that the five senses put him in possession of all that is, is hard to eradicate.

Telepathy supplants physical touch with thought touch.

In taking up the study and practice of this important and interesting branch of psychological knowledge, the student must be prepared to enter upon it with enthusiasm and a determination to succeed. It can be taught to any person of average ability, and is more easily learned than any other branch of psychology.

In treating on this subject, we will first endeavour to define the meaning of Telepathy. Opinions differ on the subject; the most intelligible definition of the word is: The power of one mind to create an impression on another at a distance or beyond the usual channels of communication. Vital Magnetism must be applied in close contact with the subject to be operated upon.

In Personal Magnetism the person to be influenced must be within sight or hearing, or the effort of the operator will be ineffectual. In Telepathy neither contact with or the presence of the subject is necessary, and as has been mentioned before distance is no object—in fact the operator, in bringing the mental vision before him, completely annihilates distance.

It may be said that the power to suggest thoughts or actions to another is a dangerous one, and liable to do harm. It is generally held by all authorities that such is impossible, as self-suggestion, being the stronger power, would counteract any suggestion made that was contrary to the idea of right and wrong possessed by the subject.

Telepathic suggestions may be given in several ways—First, when the persons concerned are conscious to the operator himself, and when the recipient is unconscious, as for instance during natural sleep.

Every student of this science can bring to his mind some occasion on which a message or thought has flashed across his mind which was shortly afterwards realised.

Take for instance a very common example of this power—How often has one been thinking of an absent friend, when he has appeared on the scene, and thereby verifying the fact that his approach was conveyed from one mind to another?

In connection with this study the following experiment may be tried, and if carried out properly in all seriousness and without jesting, will be found effectual:—

Let a circle of, say, half a dozen friends join hands together. One of their number being blindfolded will be able to name, say, the number of spots on a playing card, or any article on which the minds of the others are concentrated. Take another simple experiment—One of a number of persons assembled in a room retires outside. The rest of the company then concentrate their minds on something they wish to have done. The one that retired is then called in, and he will immediately do what is required of him. The writer has seen a company of children in play perform this experiment without a single failure.

To be a successful projector of Telepathic messages, one should proceed as follows:—

The operator should assume an easy and comfortable position, and closing his eyes and becoming passive, endeavour to call up an image of the subject with whom he wishes to communicate. He should then with earnestness and perseverance concentrate his mind on the thought, number, word, or other message he wishes to convey.

It is possible that he may not succeed at the first attempt, but do not be discouraged; with perseverance success is sure to follow.

A message may be conveyed without the knowledge of either party concerned. It is recorded that the last word spoken by an engineer killed in a collision was the name of his wife. She, being at the time 100 miles away, heard it distinctly, and went to the door expecting to find her husband there. Dr. Wharton, in his excellent work, speaks of a lady of his acquaintance in Virginia who had a son, a lieutenant in the U.S. Army, stationed in Texas. He was killed in a duel with a brother officer, and he conveyed the information to his mother when she was out walking one beautiful morning. She fell unconscious to the ground, and when she recovered the first words she uttered were—"Your brother, John, is killed; I saw him plainly with his throat cut and blood flowing from the wound." In a short time the information was conveyed to her that her son was killed in a duel, the ball entering his neck and severing one of the arteries he bled to death in a few minutes.

The "Daily News," of July 17th, 1903, gives an account of some remarkable experiments in Telepathy, conducted in the presence of a committee of gentlemen of whom Mr. W. T. Stead, of the "Review of Reviews," was one. On this occasion communication was established over a distance of 110 miles between London and Nottingham. And again we would say to the student of Telepathy—persevere with an intensity and earnestness of purpose, and as sure as you do success will follow.

We receive a telegram, but it is only a thought. It is simply a triumph of mind over matter. It is a defiance, by science, of time and space. It is material altogether. But there is soul in a telephone. It says, in effect: "Come, talk with your friend; I will carry to him your voice; not one tone or inflection shall be lost or changed, and you will feel that he is by your side." The laws of mind and the laws of matter can mean nothing more. Hypnotism and Telepathy prove the power of mind over matter. Telepathy proves the limitless power of the soul. Hypnotism at a distance and Telepathy prove a strange power, unseen by the fleshy eye. They prove the wireless telegraph; they prove immortality.

Almost all great steps in natural science have been made by someone who had the courage to contest existing views, in spite of the danger of looking ridiculous. Harvey was obliged to struggle with the prejudices of his colleagues for years before the circulation of the blood was accepted. The fall of meteors was long denied. Modern anatomy was founded by Andres Vesalius, who fought the prejudices of his time often by improper methods. The fact that a thing is contrary to known laws ought not to prevent its being examined. The contradiction is often merely apparent, and even the laws of nature change from day to day, as Virchow has said. Theories never precede facts; observation first, and then theory. The electric current does not contract muscles because the books say so; the books say so because the current causes the contraction. As Herbert Spencer explains, "experience comes first, and then theory."

"Our thoughts are shaping unmade spheres,
And, like a blessing or a curse,
They thunder down the formless years,
And ring throughout the universe."

Let us always remember that nothing befalls us that is not of the nature of ourselves. There comes no adventure but means to our soul the shape of our every-day thoughts; and none but yourself shall you meet on the highway of fate. Events serve as the watch for the signal we hoist from within.



The Study of Personal Magnetism.

THE arrangement of our Course of Instruction favors the study of Hypnotism as fundamental to a thorough understanding of the other occult sciences. But, while we believe this to be true, it by no means follows that those who do not care to study Hypnotism are thereby precluded from obtaining a complete, comprehensive, and practical knowledge of Personal Magnetism. It is the object of this lesson not only to discourage such an idea, but to point out to the student the helpful instruction given in our Course upon this very subject, and to add such further suggestions as will obviate the necessity of the study and practice of Hypnotism by those who care nothing for it.

The student should first be impressed with the fact that this power of Personal Magnetism is acquired and not born in him. Those most powerful in the control of others deny the possession of this gift from birth, but contend that it is wholly acquired. If it be a combination of the physical and mental, it is evident that either or both of these may, under favourable conditions, exist more in some than in others.

Now, the potent force or magnetic power resident in every human body may be styled Energy. Our bodies are composed of untold millions of flesh cells—each of which contains this energy. It is taken from the air, the water, sunlight and food, and deposited in these cells. Each cell is separate and independent, yet all are connected (as are the cells of a battery) by a system of nerves, whose common centre, wherever it may be, is presided over by a Director-General, which may be designated for our purpose the Mind. Running out from these cells to the surface of the body is another system of nerves used in filling, and wrongly used, in emptying these cells of their energy.

Every substance, solid, gaseous, or fluid, contains electricity. This energy we store up is, we assume, electricity. Whether a fluid or a vibration we term it electricity. We are a storage battery of ganglionic cells, in which the electrical energy is stored away. It is static when at rest or held by insulation, and dynamic when in motion. It is Personal Magnetism when the dynamic current is directed by the will in the projection of a thought, word or act. The voice, eye and touch communicate this influence or Magnetism to others. It may also be conveyed telepathically under perfectly passive conditions of operator and subject. It partakes in the last instance, more correctly speaking, of Hypnotic Power. This storage battery or Magnetic Force is constantly suffering loss or leakage from small motions unperceived by the persons making them. These movements indicate nervousness, vital force moving without the direction of the will, or nervous prostration, which is exhaustion or inability to generate sufficient vital force to supply the waste. Sudden stops, starts, or turns of any part of the body, strained positions, constant winking, sighing, rocking, embarrassment, awkwardness, and stammering, all contribute to the loss of vital force.

Cool, determined, successful, Magnetic people are exempt from all these. You can become so if you will try. Learn the art of perfect self-control. Make it a daily habit to see to it that all forms of nervous leakage are abandoned. When irritated, be calm; when nervous, be in repose. Angular movements cause a great leakage of vitality and prevent the accumulation of Magnetic Force.

Change angles and straight lines into curves and circles. Cultivate a graceful action. Awkward movements defeat skill. They are unattractive. Now, this energy or latent electricity being stored up, the possessor is able to develop it and convert it into Personal Magnetism or Magnetic Power. How is this to be done?

Among the agents employed are the eye, the hand and the voice—these are the external equipments. A nervous, restless eye impresses no one, inspires no one, incites no one to speech or action. It is the calm, steady, unimpassioned gaze that expresses determination and wins confidence. Learn to modulate the voice, so that instead of being shrill and hoarse and grating, it may be smooth and flowing and impressive. Do not make uncouth and awkward gestures. If you wish to make the hands effective in speech, "suit the action to the word."

Now, back of this external equipment is the mind, the personality, and this plays the primal part in Magnetic effort. Let all your aims and objects be righteous. Personal Magnetism is only effectively directed when righteously directed. Given a just cause with a sincere motive, then summon and develop your self-confidence in the success of its prosecution. Here Auto-Suggestion may be practised with phenomenal results. Suggest to yourself as follows:—"I am entirely confident of success. I will deserve it and secure it. I am absolutely certain I will succeed."

Next comes the power of suggestion, that great underlying law that not only explains all Psychic Phenomena, but is as potent in the control of the affairs of men. It is the apt, brief, forcible expression of what you desire; it is telling your story so that men hear, believe, and act in accordance therewith; it is presenting your proposition in such a tactful, climatic manner, that your hearer is virtually led along, powerless to refuse your terms; it is the weapon of the shrewd business man; it is found in the successful teaching and discipline of the teacher; it is the convincing, convicting power of the orator, and yet it is only "talk" scientifically dressed, and sent out with intelligent direction and Magnetic force.

Then the complementary factor, concentration of mind and will power, which complete the mental forces employed, are subjects of special culture and are readily developed by the lesson on Auto-Suggestion.

We have now given you a very fair introduction to the methods of securing, storing and effectually employing Personal Magnetism. Do not read this lesson and apply it as you would a "cake recipe," and expect satisfactory results in a day. Remember, Magnetism is a growth. The seed is but awaiting the fructifying factors we have put in your hands. Apply them patiently and hopefully and you will succeed.

By this time you will have some knowledge of the fundamental principles of Hypnotism, and will, no doubt, have recognised the relation of this branch to the various other branches of occult sciences. Hypnotism unfolds the secret law by which and through which all personal influence is and ever must be exerted. Personal Magnetism is, in a sense, the manifestation of Hypnotism. Through the aid of this mysterious, subtle power you can exert an influence over people with whom you come in contact while they are conscious and in a normal condition. They believe they are acting on their own impulse, while in reality they are but carrying out your suggestions, given either mentally or verbally. The cultivation of Personal Magnetism should be the student's highest aim, since a highly

developed Magnetic personality is of the greatest practical value in any sphere. There are many things which contribute to a Magnetic personality, among which we will enumerate the most important, namely:—healthful exercise, proper diet, sufficient sleep, frequent bathing, relaxation of the body, avoidance of exhaustion, are the physical qualifications that conduce most generously to the generation of this subtle nerve force, which makes man powerful to control, impressive in suggestion and Magnetic in gaze, voice, and touch. The eye must be trained to mirror the intensity of thought and purpose. When you would control a man by this member, look with firm, determined gaze at the root of his nose, between his eyes, resting the eye occasionally by looking away; but when you reach the climax of your proposition and want to be most impressive, gaze steadily as above. Do not wink or move the eyes from place to place, but have a determined look. State your business in a brief, forceful manner. Know what you are going to say before you say it. Employ tact in what you say—be honest, but present truth in its brightest array—it deserves it. Hold the attention of him you would control, bend every energy to secure his undivided thought. Self-defence against this power is most effective when your auditor can take his eye away from your gaze. He gains a point every time he does so, and you lose one. The voice is a most important factor in Personal Magnetism. Accommodate it to the subject and the circumstances. It may be gentle as a zephyr or violent as a hurricane, and in each case be effective; but should it change places it would be a discordant element that would be valueless. The hands may be employed occasionally, "suiting the action to the word," but not "sawing the air," as Hamlet forbids in his caution to the players.

A certain line of conduct toward your fellow-men will, unconsciously on their part, make your influence all powerful, and will make effective your Personal Magnetism.

First.—Have faith in mankind. Believe in the sincerity of men and in their motives. Do not be captious, carping, and continually finding fault. The low standard you set up you can never rise above. If you believe men can't be honest, good and true, you will not try to be so yourself. Think of the good men do, and encourage it. If you are on the look-out for vice, virtue will pass unnoticed.

Second.—Do not habitually speak ill of others. Remember the Divine command, "Let him that is without sin cast the first stone." The gossip is despised, distrusted and feared. "He peddles filth who deals out accusations against his fellows."

Third.—Do not pose as a judge or critic for the mere purpose of pointing out the faults, mistakes and omissions of men. This habit reacts and begets uncharitable reflections upon you. Reserve your judgment, hold under advisement what in your opinion is wrong.

Fourth.—Be peaceful, avoid contention and quarrel. A high standard of honor is never sacrificed by him who would refrain from doing probable injury to his antagonist. The dispensation of "an eye for an eye" has been superseded by the higher law, "Love one another." Self-defence in physical attack becomes necessary at times, but avoid quarrelling and inciting others to quarrel. Do not invoke the law for trifles.

Fifth.—Be sincere, honest and upright. Say what you mean and mean what you say. Be genuine and not counterfeit. Don't get the false idea that success in business demands deception. Stick to the proverb of the fathers, "Honesty is the best policy." Be enthusiastic and zealous, active and tactful, but be honest.

Sixth.—Be reliable. Be prompt in your engagements. Be punctual to the hour fixed, if it involves sacrifice. Cultivate vim. Do not be stupid. Be active. Do not be lazy; if this becomes indulged for a time it becomes a disease.

Seventh.—Be gentle, dignified and natural. Do not be arrogant and egotistical. Be friendly, considerate, and deserve the admiration, esteem, and even love of the public.

Eighth.—Cultivate perfect health. Draw vitality and energy from nature. Increase these natural draughts by the proper exercise of the body.

Ninth.—Be graceful. The nervous system controls mind and muscle. Study the true principles of gracefulness. Think them out and you will act them. Be refined in action and speech. Be graceful in walking, sitting or standing, or in whatever position you may assume.

Tenth.—If you would conciliate the favor of men rule your resentment. Remember that if you permit revenge or malice to occupy your soul, you are ruined.

Be polite. There are circumstances in which it takes a great and strong soul to pass under the little yoke of courtesy, but it is a passport to a greater soul standard.

Treat every one with courtesy. Be kind to all alike. Discrimination between rich and poor, humble and exalted, is unjust and stirs up jealousy, envy and rancor. Slight no man for poverty, nor esteem anyone for his wealth, but respect all men until they are proven unworthy.

Be busy. Cultivate activity. Educate soul, mind and body symmetrically by keeping each actively employed. Read, study and work. Accustom yourself to regular training along these lines and you will experience the greatest results.

Remember Magnetism is the chief attribute of life. In many it lies hidden, in some it has been quickened and developed, in all it is a resident, powerful energy, that may be unfolded and used. Our Course of Instruction, closely followed, cannot fail to excite the growth of this force in the ambitious student, and thereby enable him to exercise that personal control over others that is so helpful in all the departments of life.

Now underneath all these potential attributes there must be a strong will power. This can be developed by Auto-Suggestion.

The power of personal influence, wisely and properly directed, is the "open sesame" to a cave of greater treasure than that of far-famed Ali-Baba, for not only is it the means by which one may gather wealth and achieve affluence, but better still, it is the key to the door of that true happiness and contentment which God intends that we shall enjoy even in this world. We cannot dwell to strongly on the necessity of observing the rules we have taught you to develop this wonderful power; practise them intelligently, faithfully, unceasingly, and the power is yours —your very own, carrying in its train all that you may properly will.

You have been taught to dwell upon a high moral plane, to be sincere, just, honest, upright, truthful, confident, firm, persevering, to have faith in your fellow beings, to live temperately, to acquire the graces, without which attributes, personal influence cannot reach its highest state. Your road in life is positively of your own building. You may construct a broad, smooth highway, or a narrow, zig-zag lane; over the first you may glide smoothly, evenly, irresistibly; over the second you may travel in adversity, discontent, obscurity.

It is not supposed that any student who has followed our teachings will have an unworthy ambition, a desire that should not be properly gratified, or a purpose not entirely honest and upright, and in pointing out to you the use of personal influence in the daily walks of life, it is understood that you will never use this power except for the good of yourself or the good of others.

Hypnotism, as you have learned, is the result of self-confidence, suggestion, concentration, and will power on the part of the operator, and passivity and mental acquiescence on the part of the subject. You have developed a strength of purpose, an assurance of success and earnestness of address, both in speech and manner, by the mental discipline your practice in Hypnotism has given you, which you could not, or at least would not, have developed by any other means. In curing disease, correcting bad habits, or strengthening a mental faculty, it will prove efficient; but its secondary use is as important as its primary use. Hypnotism in its waking state is Personal Magnetism. By the latter you seek to control others in matters of truth and right for their good, or your good, or for your mutual good. You have laid the foundation for this control in the development of the faculties we have named above. Remember, the voice, the eye, the touch—combined with a pleasing address—constitute the physical attractiveness and winning power of the individual, when exercised conjointly with the mental faculties employed in Hypnotism.

Suppose you desire to sell something, to secure a position, or an increase of salary, win an enemy, control an individual or an assembly, win the love of a life companion, or direct a wilful friend into better paths—how can you accomplish it? Sit down alone in the early morning, strengthen your confidence by scientific self-assertion of ability, strength and persistency, viz: "I must succeed today—I cannot fail, my will-power is sufficient, I am strong and faithful." Then formulate your story, your proposition, your request, your argument; know just what you are going to say. Approach your man, woman or audience with self-assurance. Direct the voice, the eye, and the whole physical being to the work before you. Exercise concentration and will-power; be brief and expressive. See that your hearer listens, make him give you his whole attention, do not let his interest lag—one moment may be fatal. You cannot fail. Success may not always attend your first effort, but be patient, earnest, confident and persevering. You will finally win your point. Remember, success is sweetest when dearly purchased.

Personal Magnetism.

PART II.

PERSONAL MAGNETISM is personal trust—it is an intangible something that creates confidence—it is the power of personality. Some call it personal atmosphere, some do not call it anything, for they are not discerning enough to mark its presence. They pay a tribute to its existence, nevertheless, by following those who possess it—by permitting themselves to be swayed and influenced by the men and women of Magnetic personalities.

Personal Magnetism does not depend, primarily, upon personal appearance. A fine physique, a commanding presence, may contribute to it, but they are only incidental. There is no human form too frail, no human form too grotesque, no human face too homely, to harbor Personal Magnetism. It is something beyond and better than personal appearance, to which it bears the relation that thought bears to words. Elegant language that does not express thought is in no sense to be compared with even dialect that is pregnant with meaning and expression. Beautiful thoughts expressed in beautiful language are the highest ideal, but thought rises superior to the medium of expression, which, after all, is only secondary.

So with Personal Magnetism. The man or woman of commanding presence and superior beauty or comeliness possesses by nature some of the attributes of marked personality. But without Personal Magnetism such a person is like a lithographic reproduction of a beautiful face—it lacks life. Health, physique, beauty, comeliness—though a person has all these, and lacks Personal Magnetism, he is as sounding brass and a tinkling cymbal. Personal Magnetism is the real expression of unselfish self—it is the ego—it is what remains when all personal charms have been subtracted, all tangible accomplishments have been eliminated.

History abounds with striking examples of men and women otherwise insignificant who, through force of character, will-power, Magnetism, ability to control others, have stood foremost in the eyes of the world. Napoleon, slight in stature, lacking a commanding presence, born poor and without opportunity, forced himself upon the world and made it subservient to him by the exercise of qualities that could not be defined. Madame De Stael, the least attractive of women, by her charming personality made the world do her homage and caused Napoleon to exile her. His beautiful and wealthy courtiers he tolerated and pitied—they lacked that personality that made them dangerous—but the Magnetic, though otherwise insignificant Madame De Stael he hated and feared as he never feared another.

Personal Magnetism in its perfection is not a heritage. It does not descend from father to son or from mother to daughter. True, it bears a more abundant fruitage in some natures than in others, like unto wheat sowed upon different grades of soil. But where there is intelligence in any human being there is latent Personal Magnetism. It may be fanned into a bright glow, or it may be permitted to lie dormant, unused, inactive, wasted.

The objects of this article are twofold:—first, to arouse the reader to the fact that he has Personal Magnetism if he will but cultivate it; second, to give some specific instructions in regard to its development.

Personal Magnetism is more valuable than pecuniary wealth, for it is not taxable and it is not subject to assignees' sales. It is more abiding than fame, for it cannot be swept away in an instant. It is more enduring than honor, for it carries within itself the very germ of all these. That it

is worthy of anyone's serious attention need not be iterated; that true success without it cannot be attained in any profession or calling, vocation or avocation, cannot be gainsaid. With it, all things are possible; without it, nothing is perfect. It is at once the stepping-stone and the fruition of happiness; the exponent and the expression of power; a component part and the ultimate of success.

Those who would cultivate Personal Magnetism must bear in mind four things:—First, it will not grow spontaneously; it is the result of careful, painstaking, plodding, faithful effort. Second, as a condition precedent, he who would cultivate it must beget a confidence in himself. Third, it is never an active force in the lives of vacillating, inactive, lackadaisical people. Fourth, it is not dependent upon station in life, comeliness of personality, or education, in the general acceptance of this term.

To cultivate Personal Magnetism, cultivate self-confidence. There is a difference between self-confidence and egotism—a difference so vast that there is no analogy between them. To be self-confident is to believe in your own ability; to be egotistical is to vaunt an imaginary ability. The one is a virtue, the other is a vice; the one helps to success, the other hinders; the one attracts people and begets confidence; the other repels people and fosters their detestation.

If you would cultivate your Personal Magnetism, cultivate self-confidence. You can do this by Auto-Suggestion. Begin by resolving to accomplish whatever you concentrate your mind upon. Do not contemplate failure; think only of succeeding, even in the most trivial things. There is no deed so trifling that it does not hold the germ of success. Succeed in its accomplishment, and you grow stronger; fail and your energies diminish. So it is with thoughts. Every thought subtracts itself from your potential ability, or adds itself to your possibilities of achievement. "As a man thinketh, so is he." The contemplation of failure invites it; thoughts of success lend wings to its accomplishment. Then, let us reiterate, "Think only of success, do not contemplate failure." Have courage to dare; foster confidence that you shall be able to do.

It is in your power to give yourself stronger suggestions than can be implanted in your mind by any extraneous force. Your own suggestions, your innate courage, your cultivated determination, can overcome every obstacle and conquer every foe; but to attain this object you must think about yourself. You must turn your eyes inward—you must discover your weak places and fortify them. No man ever won an athletic contest who trusted to luck and made no effort to train. Preparation for such a contest requires painstaking effort. How much more must he who would win in a mental contest train his mind for the ordeal? Athletes appreciate the value of physical training, brain workers appreciate the value of mental training, of thinking before acting. If you would become either, you must follow the methods of both.

Cultivate decision of character. Learn to say things with promptness and with a calm determination that leaves no room for doubt in regard to your sincerity. Do not vacillate; no vacillating leader very long retains his following. Decide, if you err. Better an error with promptness and positive action than indecision that allows opportunity to escape. No man can ever be right all the time and succeed. A man who never makes an error is too deliberate to march in the front ranks of the leaders of men. Vacillation militates against leadership; decision nurtures it. Procrastination is the death knell of opportunity; promptness is the corner stone of confidence; it is the capital of hope, the treasury of trust; it keeps opportunity dodging to escape its grasp. Whom would you follow with the greatest confidence, him who decides without delay and executes without misgivings, or him who vacillates, hesitates, procrastinates, defers? The question is absurd—there can be but one answer to it.

Personal Magnetism cannot be located on the map of human destiny. Some men carry it in their mien; some express it in their gestures; some disclose it in articulation, accent, intonation; some give it full expression in all these, without emphasising it in any one.

There is Magnetism in the human voice—how much must be determined by him who uses it. There is no excuse for a voice that does not express it, except to plead neglectful indolence—criminal inattention. Sound lungs may be an accident of birth, but a good voice is an acquisition. Did you ever listen to yourself talk? Do so, it will interest you. Mark your defects of articulation, of intonation, of accent. Strange that you should talk in your own presence every hour of every day of every week that you live, yet never listen to your own voice.

A good voice, like correct breathing, may be acquired. No other human possession equals it in influencing others. Imagine trying to follow heroically a man who has a weak, piping voice, or one whose articulation is indistinct, effeminate, emasculated. Think of the ecstatic thrill caused by listening to the masculine, raucous utterances of some woman whom you know! How often do you see a person who possesses all that is necessary to make him Magnetic save a voice? But, you will say, if a person is naturally endowed with such a voice, how can you criticise him? Permit us to answer that your voice is what you make it; that it is susceptible of cultivation; that a good voice may be acquired by anyone who will turn his attention to it and devote the time necessary to acquire it. Cultivate your Personal Magnetism in all things else, but neglect to cultivate your voice, and it is like turning a wolf into a flock of sheep.

There is character in the human voice. It is an accurate index to the man. It limns his past deeds, portrays his present thought, and circumscribes his destiny. No man who talks incoherently thinks clearly. The action of his mental machinery may be judged by his articulation. Clear, incisive words fall from the lips of those who think precisely. The drawl of indifference, the loose, disjointed speech of ignorance, the drivelling whine of the idiotic, are but descending steps in the scale that ascends from imbecility to the highest order of intelligence.

The human voice is the most delicately attuned musical instrument that God has created. It is capable of a cultivation beyond the dreams of those who have given it no thought. It may be made to express every motion in the gamut of human sensations, from abject misery to boundless ecstacy. It marks the man without his consent; it makes the man if he will but cultivate it.

Magnetic men and women possess self-control. That is a pre-requisite to influencing others. They do not indulge in outbursts of passion. If angered, the eloquence of silence, accented by a very few well-chosen words, suffices to emphasise their self-control. They are always thoughtful of self, yet ever conscious of others; never forgetful, yet never obtrusive; ready to lead, or willing to follow. Thus, if you would cultivate Personal Magnetism, cultivate self-control. Anger destroys reserve energy with the hand of a prodigal; it saps vitality and visits an awful punishment upon him who indulges it. It never accomplishes anything; its work is destruction; it is a price too dear to

be paid for any achievement, and it always hinders success. It is destructive of life itself. It follows, therefore, that no human possession is of sufficient value to justify its indulgence. If you would be magnetic you must be calmly self-confident, self-centred, sufficient unto yourself and unto others.

The reader of this article is interested more or less in the science of Hypnotism. It is not necessary, therefore, to lay emphasis on the fact that Hypnotism is, and always must be, in its true nature, the basis of Personal Magnetism. The successful Hypnotist, with a little attention to himself, may develop a Personal Magnetism that is irresistible. The practice of Hypnotism furthers this object and for these reasons:—First, it insures a confidence in self. Second, it necessitates an understanding of man's relation to man. Third, it consists of the exercise of influence over others. Fourth, it develops the power to make effective suggestions, to emphasise self-control as a condition precedent to the control of others, to the exercise of influence. It is the visible expression of cultivated Personal Magnetism.

Hypnotism is but suggestion; therein lies its identity with Personal Magnetism. If you would influence others, you must be able to plant suggestions in their minds—suggestions that will bear fruit in action.

The essence of Hypnotism is effective suggestion. It is not necessary to say more to emphasise the analogy between Hypnotism and Personal Magnetism, to establish their close identity. The successful Hypnotist understands suggestion, and knows that through it he can gain dominion over men. Let him turn his attention to himself and to human nature and he will soon be able to plant a suggestion in the mind of any person, each according to his kind.

To cultivate your Personal Magnetism, study those who please you. Discover what elements in their character attract you. Contrast them with others and find wherein lies their strength. Do not imitate their actions, but emulate their examples. Nor is this all. Lessons just as valuable may be drawn from those who repel you, and there are many such. There is a reason for this repulsion. It does not arise spontaneously and without provocation. Analyse their characters, separating the good from the bad; assimilate the former, avoid the latter.

Another class well worth your study is those who make no impression upon you. The milk and water people whom you ignore inadvertently and notice only when they step on your toes. They have found, without an effort, the dead level of mediocrity, the commonplace position of the average. There is some reason for their lack of personality. Discover it, if possible, and add it to your list of things to avoid.

The student of Hypnotism understands auto-suggestion. Let him practise it to develop his Personal Magnetism. Determine to be magnetic, and the condition is self-induced. Turn your will upon your wants, and hold it there as the mariner holds the proud ship upon her course. Imagine a Napoleon without a will, a Grant without self-reliance, a Lincoln without fortitude! Train your will upon the object of your achievement and do not swerve. Every obstacle may be surmounted, every desire achieved, every worthy wish gratified. Such a will may garner a plentiful harvest where the fields have been devastated by blighting failures. Such a will may unhorse death itself. It is the attribute of kings, yet it is beyond the reach of none who would acquire it.

The Hypnotising of Animals.

SOME persons can Hypnotise animals but not human beings. Others succeed better with human beings than with animals. It requires some practice and perseverance to test whether a person has a natural aptitude or an influence over animals.

TO HYPNOTISE A PIGEON.

Put a small piece of white putty on the end of its beak. Hold it steady for a minute till its attention is arrested by the object. The eyes will converge as in the human subject, and the pigeon will be Hypnotised. It sleeps, or becomes rigid, but cannot be made to do anything in this state. To wake it up again, blow on it, or wave a handkerchief before it, and make a noise.

TO HYPNOTISE A GAMECOCK.

Pick him up in a fighting mood, place him upon a table, make a few passes with your forefinger over his head and down his beak, tie his legs together with a piece of string, and place him on the floor before a line drawn with chalk. In a few minutes he will become quite passive. Untie the string, shove him about; he is quite indifferent. Put his head under his wing, he will keep it there. Lay him on the floor in any position, he will not attempt to move. To awake—as pigeon.

TO HYPNOTISE A CANARY.

To Hypnotise a canary or any caged bird, get in front of the cage and attract his attention. Move your hand from right to left gently on a level with his head and eyes, at a distance of twelve inches from the cage. Do this for a few minutes, and gradually move nearer and nearer with shorter passes until within an inch or two from the bird, when it will close its eyes, and fall asleep and off its perch. Wake as above—but always de-mesmerise by upward passes and blowing upon him.

TO HYPNOTISE A HORSE.

To Hypnotise a horse, or obtain control over him, there must be neither fear nor rashness possessed by the operator. He is also more likely to be successful if he possesses a sufficient knowledge of horses—temperament and disposition—to approach them in a natural and easy way. The following combination of Hypnotism and Mesmerism will prove effectual in controlling a vicious horse:—

Enter the stable, bar the door, walk rapidly and decidedly up to the horse in the stall, take the halter off his neck (keep close to his head—he can rear and snap as much as he likes), seize him by the forelock with the right hand and by the nostrils with the thumb and fore-finger of the left hand, closing them upon the septum or cartilage dividing the nostrils with a tight grip, as a ring is fastened on

a bull's nose. Make sure of your hold. Draw the horse's head down and blow strongly and steadily into his ear for about five minutes. He will soon cease to plunge and snap, and will stand trembling from head to feet. Give him two or three gentle pats on the shoulder, speak firmly and kindly as if to a human being, and then make passes from between the ears to as far down the back as you can reach without letting go his nose with your left hand.

The horse may then be directed to do certain things—to "back," "gee up," or "whoa," within the limits of the stable or stall. The breathing process and the passes to be repeated the moment he is refractory, until submission and obedience to your orders are assured. You then can lead him out of the stable, and with the long reins and whip give him some work—ring exercise, walking, running, etc.—till there is a visible perspiration on his coat. When this is done take him into your stable-yard again. Brush and rub him well down. Let him cool a little.

Repeat the foregoing for one hour a day for a week, and you will have no trouble with him afterward. A prolongation of the passes will put him to sleep.

TO HYPNOTISE DOGS AND CATS.

Dogs, cats, rabbits are easily mesmerised. In fact, all animals, frequently patted and rubbed with the hand from the head down the back, or over the spine, become very tractable and attached to those who do so. Passes steadily over the eyes and down to the nose produce sleep. When the animal trembles, or becomes fidgety, it is a good sign. Continue the passes; operate as you would on a human being with intention. It is best not to close the animal's eyes with your fingers, but continue short local passes until the eyes close of their own accord, or the pupils become dilated.

When the animal is Hypnotised, you can roll it about, pass a light before its eyes, and it will be insensible to such action. Call it by name, and, unless catalepsed, it will demurely follow you. The eye is a powerful agent in Hypnotising animals as well as man. Dogs will succumb to the eye after they have resisted all passes and effort to Hypnotise them in that way. To restore an animal, take a pocket handkerchief, waft it rapidly over it, call it by name, and it will soon recover.

WHETHER there is in animals a state which may properly be called Hypnosis is a disputed question. Opinions on the subject range between two extremes. On one hand Czermak, a careful investigator of the phenomenon, holds that many animals may be brought into a condition essentially like the Hypnotic state of man. On the other hand Verworn, the author of the most important recent work on the subject, believes that there is only a superficial similarity in the states. He therefore calls his book "The so-called Hypnosis of Animals."

But so far as our present consideration of the peculiar and interesting abnormal state in which many animals may easily be placed is concerned, it matters little whether it be identical with human Hypnosis or entirely unlike it, for it is to an examination of the nature and symptoms of the condition, rather than its relationships, that we shall turn after a brief review of the history of the subject.

It is commonly known that fowls, frogs and various other animals may be made inactive for long intervals by holding them firmly in one position for a short time. After an animal which has been thus held is released, it frequently remains almost motionless for a period varying from a few seconds to several hours. It then, in most cases, jumps up suddenly, as if startled in sleep. It is this state of immobility in animals to which the name Hypnosis has been applied by some authors.

Over two-hundred-and-fifty years ago Daniel Schwenter, a professor at the University of Altdorff, stated in one of his works a hen could be kept quiet for long periods by holding it on a table, across which a string or chalk line was drawn in line with the animal's eye. Ten years later, in 1646, a Jesuit priest, Athanasius Kircher, gave the first scientific account of his peculiar experiment, and offered an interesting explanation of the phenomenon. Schwenter had thought the inactivity to be due to fear, a kind of paralysis; but Kircher believed the hen saw the line and imagined it was tied.

From Kircher's time until 1872 nothing seems to have been done towards the scientific investigation of Animal Hypnotism. Then Czermak, a prominent German psychophysiologist, repeated Kircher's experiments with crayfish, hens and several other birds. Since 1872 William Preyer, the eminent physiologist and psychologist, and Emil Houbel, formerly a docent at the University of Kiew, have carefully studied the Hypnotic state of frogs. Another investigator, Danilewsky, has given attention to the phenomenon in various reptiles, and Professor Max Verworn, of the University of Jena, one of the foremost of German physiologists, has recently observed guinea pigs, frogs, and snakes.

Thus far we learn from various sources that the peculiar quiescent condition may be produced in the monkey, horse, wolf, guinea pig, rabbit, squirrel, mouse, dog, cat, duck, goose, swan, turkey, goldfinch, siskin, canary, robin, parrot, pigeon, dove, alligator, crocodile, lizard, snake, frog, toad, triton, crayfish, cuttlefish, and crab. There are probably hundreds of other animals whose susceptibility has not been discovered.

For a more detailed study of the symptoms of the so-called Hypnotic state of animals, two or three animals may be taken as types. The crayfish, hen and frog, since they are all favourable subjects for these experiments, have been most studied and will serve our purpose well.

Hypnosis in the crayfish, which has been taken as a representative of invertebrate animals, has been known for a long time. Formerly the process was called "Magnetisation," and "passes" were used to induce the state. Stroking an animal from tail to head brought on the quiescent period, while "passes" in the opposite direction served, it was supposed, to remove the spell. The strange effect was said to be due to the passage of a magnetic fluid from the body of the Hypnotiser to the animal influenced. Recent investigation has proved that "passes" are quite unnecessary for the induction of Hypnosis, so that to-day "Animal Magnetism" is one of the curious myths of science.

To bring a crayfish into Hypnosis it is only necessary to place it in a stable position and hold it there firmly so as to prevent, as far as possible, movements of the body and limbs, until the animal ceases its efforts to escape. This may take anywhere from ten seconds to as many minutes; in certain cases even this period is insufficient. In an article on the crayfish in the "American Journal of Physiology" for April, 1900, Dr. Dearborn states that the length of time required for the Hypnotisation of an individual varies from day to day. At one time half a minute of restraint may be followed by a quiescent interval of ten

minutes, at another several minutes may have no perceptible effect. After the hand or other restraining object is taken away, the animal may remain in position a few seconds or several hours. This period is as variable as the time necessary for the induction of the state.

Of the many positions in which crayfish have been made to remain by this simple method, perhaps the oddest are "standing on the head" and "hanging by the tail or abdomen." It is easy to stand the animal upright with its weight resting on its head, appendages and large claws. If one be held in this extremely unnatural position for a few moments, it will remain so after the operator's hand has been removed. Frequently an animal will hold this posture for five or ten minutes. Similarly when suspended by the tail, the crayfish, after a few struggles, becomes quiet and remains thus for a long time. These are only a few instances of the strange positions in which crayfish have been kept; there are many others just as interesting so far as the nature of the Hypnotic condition itself is concerned.

It is a matter of popular knowledge that a sitting hen may readily be changed from nest to nest if her head be tucked under one wing and her body rocked to and fro slightly. An animal thus treated will continue sitting on any nest in which she has been placed. Children often amuse themselves by turning a chicken's head back under its wing and then laying it on the ground. Sometimes in such cases the animal lies as if dead for several minutes.

The earlier experimenters made use of strings, chalk lines and other objects in the Hypnotising of hens. Kircher's method was as follows:—He tied a hen's legs together, to prevent escape, laid it on a table and, after struggling had ceased, drew a chalk line across the table parallel to a line passing through the animal's eye. The legs were then freed, but usually the subject would lie still for five or even thirty minutes.

Further experimentation showed that the string or chalk line to which Kircher had ascribed great power was entirely unnecessary. Merely holding a hen in one position for a time ordinarily sufficed to bring on the Hypnotic condition. Because of this some authors concluded that the lines were without effect. But pigeons, it was discovered, could not be made quiescent by holding alone; however long one restrained their movements they would fly away as soon as released. They could easily be Hypnotised, however, by holding a finger or any small motionless object in front of their eyes and in line with the bill. In this case the bird's eyes became fixed upon the object, and there apparently resulted something similar to what we call concentration of the attention.

Methods in principle the same as this are extensively used in the production of Human Hypnotism. By Braid's method, for example, the subject is influenced through gazing intently at some object; so in Luy's method the attention is fixed on a rapidly rotating mirror, and likewise in the Nancy method the subject looks at some object while the operator suggests drowsiness or sleep.

Czermak says in this connection, "With hens I often brought a piece of twine or a small piece of wood directly over their crests, so that the end fell before their eyes. The hens remained motionless, closed their eyes and slept, sinking to the table." From this it seems pretty certain that the lines do influence the hens, although the state may be induced without them.

The condition of a Hypnotised hen, as now known, may be described thus:—The body is motionless in any given, stable position, the eyelids move occasionally, the eyes may be closed, though usually open. I have noticed that Florida chameleons and frogs, during the early stages of Hypnosis, open and close their eyes irregularly and slowly. The hen's legs and wings move slightly; usually they are held in one place, but without rigidity, and any position given them is maintained. Trembling of the extremities has been noticed. The heart beat and respiration are at first increasingly rapid, later they become slow. It is said that the temperature does not change. From five to ten minutes is the common duration of the state in hens, although it has been known to last half an hour. The spell seems to be broken suddenly, the animal coming back to normal activity with a start or jump.

For frogs, as for other animals considered, no elaborate method is required to bring on the Hypnotic state. Under ordinary conditions a frog rendered motionless by restraint of movement will remain so for several minutes, and if precautions be taken to prevent stimulation by light, sound, contact, or other strong irritants, it may be kept so for hours.

A frog in process of Hypnotisation at first struggles violently to escape, but finally quietens down and becomes motionless, except for trembling of its legs, eyelid movements and occasionally body motions. The breathing is at first rapid and irregular, it may sometimes be inhibited; in later stages it becomes slow. Preyer says that it may sink from 96 or 100 to 28 or 36 times a minute. The heart beat is also more rapid at first.

Preyer mentions the following interesting differences between sleep and the state which he terms "Kataplexie" for the benefit of those who think them identical:—

1. Sleep is not easily induced in new or unnatural positions as is Kataplexie.

2. Excitement and violent movements tend to prevent sleep, but are not unfavorable in Kataplexie.

3. A sleeping animal takes the relaxed position indicative of fatigue, a Kataplectic subject is commonly in a state of muscular tension.

4. After being forcibly held or restrained from motion, animals do not sleep well, but they readily become Kataplectic.

5. In sleep the toes are not widely spread nor the extremities raised as in Kataplexie.

6. The eyes usually closed during sleep are often open in the Kataplectic state.

7. The respiration in sleep is deepened and prolonged, *always regular; in Kataplexie it is markedly irregular.*

8. During sleep the heart beat is regular and somewhat slow; in the artificially produced quiescent condition it is now rapid, now slow, often very irregular.

9. Kataplectic appearances are not normally present in sleep.

10. Chewing movements are seldom seen during sleep, although common in Kataplexie.

11. Sleeping animals do not tremble as Kataplectic subjects do.

12. Defecation is rare during sleep and common in Kataplexie.

13. In the presence of strong stimuli, such as noises, heat, cold, etc., sleep is almost impossible, whereas Kataplexie is easily induced.

14. For the induction of sleep the removal of strong stimuli acts favorably, but a very strong stimulus, on the contrary, is necessary to produce Kataplexie.

15. Sleep tends to last longer than a few seconds; Kataplexie on the other hand never lasts very long.

We have now to ask the cause of this peculiar phenomenon called by different authors Sleep, Kataplexie, or Hypnotism. That it is not precisely the same as Human Hypnosis is certain; that it is not as much like the human state as the animal structure and mental development justifies us in expecting, is far from clear. Verworn says, "With Human Hypnosis, which is purely a phenomenon of suggestion, this state (Animal Hypnosis) stands only in an external relation, in so far as inhibition of action is characteristic of both. But not every inhibition phenomenon is to be characterised as Hypnosis. The essential thing in the condition is the tonic reflex, which gives the Animal Hypnotic state its strikingly odd appearance." Granting Verworn's assumption, that Human Hypnosis is essentially a suggestion phenomenon, it is by no means certain that the so-called Animal Hypnosis, although caused by methods which seem different from the suggestion methods, is entirely unlike Hypnotism in man. It would in all probability be just as true to say that man's mind is ENTIRELY different from a dog's. Just because of the vast difference in mental development between man and the brute, these similar states must be produced by different methods.

Fear has been taken by some as the sufficient cause of Animal Hypnosis; and, inasmuch as it is known to cause at times loss of movement or paralysis in men and animals, this is not strange. Wild animals, we are told, are most susceptible, therefore fright is important; but on the other hand this is denied, and ability to concentrate the attention is said to be the chief determining factor in susceptibility to Hypnotisation. Whatever part fear may play, it is now clear that it is not an important cause, for even the tamest animals may easily be influenced.

Evidently in this phenomenon the restraining of natural movements so affects the central nervous system as to cause the temporary inhibition of both voluntary and reflex movements. Normal excitability and mobility are lost—why or how we are at present unable to say. In both Human and Animal Hypnosis the important thing undoubtedly is inhibition, and if it could be shown that the states differed only in manner of production, their close relationship would be indisputable.

Self-Control.

THE VALUE OF THE WILL.

"THE government of one's self is the only true freedom for the individual."—Frederick Perthes.

"It is length of patience, and endurance, and forbearance, that so much of what is called good in mankind and womankind is shown."—Arthur Helps.

"Self-reverence, self-knowledge, self-control: these three alone lead life to sovereign power."—Tennyson.

"In the supremacy of self-control," says Herbert Spencer, "consists one of the perfections of the ideal man. Not to be impulsive, not to be spurred hither and thither by each desire that in turn comes uppermost, but to be self-restrained, self-balanced, governed by the joint decision of the feelings in council assembled, before whom every action shall have been fully debated and calmly determined—that it is which education, moral education at least, strives to produce."

Most of us not only are totally without control of the mind, but are completely ruled by our bodies. We do not realise to what an extent we are *mastered* in this way. The brain is made up of a number of parts, or "organs" and we "function" through these.

For instance: suppose I desire to observe, or to think, or to love, or to fight, I instantly call into activity a certain part of my brain so that I may do so. In this way, you see, I live, so to speak in a certain mental "faculty," which becomes myself for the time being.

Now, we must not believe that man is "evil;" his desires—although, alas, through ignorance often misdirected—are inherently pure and good; and it stands to reason, therefore, that in proportion as he wills and acts wisely and well, he will attain "perfection," seership, and be able to master everything. But we cannot act, or even will, aright, until we have learned to think aright first of all, and haphazard thinking will not help us to control our natures or come into "realisation."

If you do not watch your thoughts you can never hope to be able to put any check upon your words, wishes or deeds. Without concentration you will never attain the spirit of prophecy.

If I were asked for a few "practical instructions" in self-control—which will, in time, give control over others as well as ourselves—I should put them briefly thus:—

1. Think out (a) what has to be done, (b) how it ought to be done, and the best way you can do it.

2. Will intently that what you desire may be accomplished.

3. Say (in a formula which you may word according to your own fancy), "I will do this or that."

4. Repeat this several times—morning, mid-day, and at night, when you are alone.

5. Decree happiness, purity, peace, love, contentment, patience, and whatever virtues you need most. (Do not attempt to introduce more than one idea at a time into your affirmation, and practise until you feel that you are actually securing that for which you are striving.)

Learn to restrain your thought-currents; do not be carried away by them. Pull yourself up now and then; ask yourself "of what am I thinking, and why am I thinking about it?" In this way you will get your brain and body under the influence of your mind. You will learn how to direct them profitably.

Bear in mind that, but for thought, nothing could be achieved; remember that all our doings owe their existence to the harboring of such-and-such ideas, which we have put into practice.

It is our duty to regulate our brain action, otherwise we stand a very good chance of standing for election as an inmate of some insane asylum.

There are many people allowing themselves to be completely carried away by their brains, instead of making themselves the masters.

If you persist in your attempts with the lessons which have been given, success will attend your efforts—not at once, perhaps, but after a little while.

The secret of all true prosperity, temporal and eternal, lies in the direction of mental force.

HABIT.

"Habits are a necklace of pearls: untie the knot, and the whole unthreads."

HABIT is man's best friend and worst enemy; it can exalt him to the highest pinnacle of virtue, honour and happiness, or sink him to the lowest depths of vice, shame and misery.

THE COMMON BLUNDER.

DON'T shrink from contact with anything but bad morals. Men who affect your unhealthy minds with antipathy will prove themselves very frequently to be your best friends and most delightful companions. Because a man seems uncongenial to you, who are squeamish and foolish, you have no right to shun him. We become charitable by knowing men. We learn to love those whom we have despised by rubbing against them. Do you not remember some instance of meeting a man or woman whom you had never previously known or cared to know—an individual, perhaps, against whom you have entertained the strongest prejudices—but to whom you become bound by a life-long friendship through the influence of a three days' intercourse? Yet, if you had not thus met, you would have carried through life the idea that it would be impossible for you to give your fellowship to such an individual. God has introduced into human character infinite variety, and for you to say that you do not love and will not associate with a man because he is unlike you, is not only foolish but wrong. You are to remember that in the precise manner and degree in which a man differs from you, do you differ from him; and that from his standpoint you are naturally as repulsive to him, as he, from your standpoint, is to you. So, leave all this talk of congeniality to silly girls and transcendental dreamers.

SOCIETY.

REMEMBER if you do not mix in Society you can have no influence. An unsocial man is as devoid of influence as an ice-peak is of verdure. It is through social contact and absolute social value alone that you can accomplish any great social good. It is through the invisible lines which you are able to attach to the minds with which you are brought into association alone that you can tow society, with its deep-freighted interests, to the great haven of your hope.

You cannot move men until you are one of them. They will not follow you until they have heard your voice, shaken your hand, and fully learned your principles and your sympathies. It makes no difference how much you know, or how much you are capable of doing. You may pile accomplishment upon acquisition high; but if you fail to be a social man, demonstrating to society that your lot is with the rest, a little child with a song in its mouth and a kiss for all and a pair of innocent hands to lay upon the knees, shall lead more hearts and change the direction of more lives than you.

CONVERSATION.

"SOME men are very entertaining for a first interview, but after that they are exhausted, and run out; on a second meeting we shall find them very flat and monotonous—like hand organs, we have heard all their tunes."—Coulton.

"A strong man ruleth his own spirit." In the Bible praise is given not to a strong man who "taketh a city," but to the stronger man who "ruleth his own spirit." The stronger man is he who, by discipline, exercises a constant control over his thoughts, his speech, and his acts. "The mouth of a wise man," said Solomon, "is in his heart; the heart of a fool is in his mouth."

"The first ingredient in conversation is truth, the next good sense, the third good humor, and the fourth wit."—Sir William Temple.

Always look people in the face when you speak to them—between the eyes at the root of the nose if you wish to make your influence felt; the not doing so is thought to imply conscious guilt; besides that, you lose the advantage of observing by the countenance what impression your discourse makes upon them. In order to know people's real sentiments, trust much more to your eyes than to your ears; for they can say whatever they have a mind you should hear; but they can seldom help looking what they have no intention that you should know.

The characteristic of the ideal man is, to converse with his inferiors without insolence, and with his superiors with respect and ease. Most people have ears, but few have judgment; tickle those ears and depend upon it you will catch their judgment, such as it is.

Tune your tongue early to persuasion, and let no jarring, dissonant accents ever fall from it. Contract a habit of speaking well upon every occasion. Remember indifference is always a poor investment, whether in society or business.

Say nothing unpleasant when it can be avoided. Avoid satire and sarcasm. Cultivate the supreme wisdom, which consists less in saying what ought to be said than in not saying what ought not to be said.

Often cultivate "flashes of silence." It is the largest half of the conversation to listen well. Listen to others patiently. Sharp sayings are an evidence of low breeding. Shun fault-findings and fault-finders. Never utter an uncomplimentary word against anyone. Do not on any account use cheap flattery—only the shallowest are affected by it. Cultivate within yourself a feeling of genuine interest. Compliments delicately hinted and sincerely intended are a grace in conversation. Compliments given in a joke may be gratefully received in earnest. The manner and tone are important parts of a compliment.

Avoid egotism. Don't talk of yourself or of your friends or your deeds. Give no sign that you appreciate your own merits. Do not become a distributor of the small talk of a community. The smiles of your auditors do not mean respect. Never mention your own peculiarities, for culture destroys vanity. Avoid exaggeration. Do not be too positive. Be modest. Be what you wish to seem. Do not always prove yourself to be the one in the right—the right will appear; you need only give it a chance.

Avoid argument in conversation. Never discourse upon your ailments. Avoid discussing your own or other people's domestic affairs. Never prompt a slow speaker, as if you had all the ability. Never give advice unasked. Do not manifest impatience. Do not find fault, though you may gently criticise. Do not appear to notice inaccuracies of speech in others. Do not always commence a conversation by allusion to the weather. Do not, when narrating an incident, continually say, "You see," "You know." Do not allow yourself to lose temper or speak excitedly. Do not talk very loud—a firm, clear, distinct, yet mild, gentle, and musical voice has great power. Do not contradict. In making a correction, say, "I beg your pardon, but I had the impression that it was so and so." Do not be unduly familiar; you will merit contempt if you are.

"He who sedulously attends, pointedly asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man." —Lavater.

CHARACTER—The True Gentleman.

"For who can always act? but he,
To whom a thousand memories call,
Not being less but more than all
The gentleness he seemed to be,

"But seemed the thing he was, and joined
Each office of the social hour
To noble manners, as the flower
And native growth of noble mind;

"And thus he bore without abuse
The grand old name of Gentleman."—Tennyson.

"That which raises a country, that which strengthens a country, and that which dignifies a country—that which spreads her power, creates her moral influence, and makes her respected and submitted to, bends the heart of millions, and bows down the pride of nations to her—the instrument of obedience, the fountain of supremacy, the true throne, crown, and sceptre of a nation; this aristocracy is not an aristocracy of blood, not an aristocracy of fashion, not an aristocracy of talent only; it is an aristocracy of Character. That is the true heraldry of man."—The Times.

Lost Character.—We can conceive few crimes beyond it. He who plunders my property takes from me that which can be repaired by time; but what period can repair a ruined reputation? He who maims my person effects that which medicine may remedy; but what herb has sovereignty over the wounds of slander? He who ridicules my poverty, or reproaches my profession, upbraids me with that which industry may retrieve and integrity may purify; but what riches shall redeem the bankrupt fame? What power shall blanch the sullied show of character? There can be no injury more deadly. There can be no crime more cruel. It is without remedy; it is without antidote; it is without evasion.

Self-control is at the root of all the virtues. Let a man give the reins to his impulses and passions, and from that moment he yields up his moral freedom. He is carried along the current of life, and becomes the slave of his strongest desire for the time being.

To be morally free—to be more than an animal—man must be able to resist instinctive impulse, and this can only be done by exercise of self-control. Thus it is this power which constitutes the real distinction between the physical and a moral life, and that forms the primary basis of individual character.

Self-Mastery Through Auto-Suggestion.

You have learned by this time that a knowledge of the science and practice of Hypnotism is the only foundation stone on which it will be possible to erect the temple of Self-Mastery.

You are now as confident of the existence of an inner plastic nature (subjective mind) in the human personality, as you are that the heart is the principal organ of the circulatory system; you also know that this plastic mentality is amenable to suggestions under correct conditions.

The fact is well known to you that the subjective mind controls all the functions of the body—it is the body builder, presiding over cellular growth in the brain and nervous system; this relationship must be kept in mind in order that you may observe the law of growth in yourself and others.

When wrong habits of life have existed for a long time, a group of brain cells have been created to preside over this class of thoughts. This "bad habit" thought and its associated brain cells were not formed in a single day, neither is it possible for the "good habit" thought and its presiding cells to be created in a day.

In order that the old group of cells which represent the material path through which the wrong thoughts have travelled may die, they must not be exercised, for the use of these cells will perpetuate their life by causing the blood to flow in that direction.

Bear in mind that bad habits are not broken by direct effort, for effort would continue the life of the cells as well as the wrong thoughts.

By persistently ignoring all thoughts of worry, anxiety, impatience, anger, doubt, fear, and all of the unfavourable emotions; persistently thinking the thoughts that are of an opposite character, will develop a new group of brain cells that will preside over this class of thought, allowing the old cells to die of starvation.

All Auto-Suggestions given thoughtfully will be received by the subjective mind, which will in turn build the brain, nervous system, and the body to correspond to the suggestions, making it a fit instrument to carry out the intention conveyed in the suggestions.

A fruit tree requires years of growth before it reaches the time of fruit bearing; so in the development of any faculty of the mind or organ of the body, time must be allowed for growth.

In your haste for Self-Mastery do not give too many suggestions at one time, strengthen the weak points first. The best time for making Auto-Suggestions is at the moment before going to sleep at night and upon awakening in the morning. Be prayerfully in earnest.

The following formulæ will be fully effective; practise them thoughtfully for a reasonable length of time, then look for the formation of the fruit upon the tree of life.

To Induce Auto-Suggestion.

AFFIRMATIONS FOR REPETITION.

EXERCISE FOR STRENGTHENING THE WILL.

SAY to yourself (aloud if alone):—

1. I am a centre of magnetic attraction, and have it in my power to draw to myself whomsoever I desire.

2. I am steadfast and constant where I place my affection.

3. I am fond of animals, birds, and all living creatures.

4. I am sociable and loving to all.

5. I am fond of home and content anywhere I may be.

6. I can apply my mind to, and bring to pass, whatever I wish.

7. I am able to enjoy life to the full, am healthy, hearty, vigorous and well.

8. I am brave and full of courage under all circumstances.

9. I am cool, forcible, positive, and able to assert myself at all times.

10. All that I eat nourishes my body and enables my brain to work perfectly.

11. I am in possession of all that I want, and can acquire whatever I wish.

12. I am prudent, self-controlled and discreet.

13. I am careful, cautious, and always guarded in my actions.

14. I have everybody's good-will.

15. I am perfectly independent and self-reliant.

16. I am persevering, determined, and resolute; nothing can prevent me from accomplishing my own purpose.

17. I believe in all that is pure, true and sincere, and know that all that exists is good.

18. I am convinced that all will succeed and turn out well.

19. I have it in my power to attain absolute wisdom and perfection, and am at one with God.

20. I respect and admire all that is noble, great and grand.

21. I am full of sympathy and tenderness for every living thing, in suffering and happiness.

22. I am original, and have it in my power to do whatever I wish.

23. I love all that is beautiful, poetic, and that appeals to the æsthetic sense or the imagination.

24. I greatly admire whatever is grand or magnificent and can discern nobility everywhere.

25. I can learn a lesson from all that I see and hear.

26. I enjoy wit and fun.

27. I am a ready observer and desirous of acquainting myself with facts of all kinds.

28. I can remember whatever I have once observed and learned.

29. I can instantly detect proportion, or the want of it, by my eye.

30. I am a correct judge of weight.

31. I can detect the colors of what I see, and have taste in their arrangement.

32. I am methodical, tidy, neat and systematic.

33. I can do anything with figures, and can excel in arithmetic and mathematics.

34. I am a good geographer, and fond of travel.

35. I always recollect every circumstance or incident which I wish to bear in mind.

36. I am prompt and punctual.

37. I am fond of music and can excel in the art.

38. I am eloquent, and a good conversationalist.

39. I am a natural philosopher, and able to trace cause and effect.

40. I am a good critic, and can at once discriminate between the good and the bad.

41. I can tell the nature of things and the disposition of people at first sight.

42. I have a strong will.

43. My will is perfect; it is ever obedient to my desires.

44. My will is supreme when set in action by my highest wisdom.

Repeat any of the suggestions you desire three times, slowly, then clasp your hands for one moment, saying, "I have the desire of my heart." Continue this exercise daily for two weeks.

Compel yourself to perform a difficult task. For example, say, "I will rise one hour earlier than usual tomorrow morning;" then force yourself to be obedient.

Say to yourself:—

45. I am a competent person; I have the ability to do whatever I desire to do.

46. People will love and respect me.

47. Everyone who knows me will help me to attain success.

Take in the same manner as the "will" suggestions.

Then begin to have faith in yourself, walk erect, shoulders back, chest well forward; a correct physical bearing inspires confidence. Think, act, and dress, if possible, like the successful person you are.

Exercise for developing the memory.

Say to yourself:—

48. I have a perfect memory.

49. I can keep in my memory everything that I need to know.

50. I have the ability to recollect (or remember) anything that I may have heard or tried to learn.

51. I am able to recall (when speaking or writing) anything seen, heard, or learned, that will be of any value to me.

Repeat as in former suggestive exercises.

Never say, "I have a poor memory." Always think well of yourself in any form of ability. If you really know things, your memory will always serve you—if aided by correct Auto-Suggestions.

To cultivate special talent for any vocation in life.

Say to yourself:—

52. I will be successful in my undertakings.

As soon as possible learn to say:—

53. I am now a successful man in my business or profession.

Say to yourself:—

54. I am a money maker, I am now attracting money, every work that I engage in is yielding good financial returns.

You will doubtless be able to fit the above suggestions to your special requirements.

Nothing succeeds like success.

Success is now yours.

By this time you have advanced far in the sciences which our Course teaches; you have laid the foundation for a strong character; you have broadened and developed your mind, and have doubtless selected a definite aim toward which to direct your energies. You have been taught with this end in view, and if you have followed our teachings, the above results must have been achieved. But it goes without saying that no one can secure the success he has designed for himself, nor enjoy that success once achieved, unless he possesses perfect health. The most healthy bodies are the most magnetic, and it is our purpose to devote this lesson to simple rules, which, if faithfully observed, cannot fail to preserve your body in condition to enjoy happiness and develop the power of personal influence more and more. Of course what is good for one person is not always good for another, and in following the rules we have laid down you must exercise your own good judgment; but in any event you can not go far wrong nor do yourself any material harm by their general observance.

Avoid much pork, pastry and cake. Refrain from confectionery, except immediately after eating. The use of these foods is, in a majority of cases, the direct cause of dyspepsia, and dyspepsia is the forerunner of numerous other diseases. Do not indulge in chilling and stimulating drinks, such as alcoholic liquors, coffee and tea. Avoid hot baths. Water should never be hotter than 98 degrees, and a bath should always be followed by a dash of cold water. Avoid artificial heat; it produces susceptibility to cold—we mean excessive heat. Do not stand near stoves or radiators, nor place the feet in ovens. If you want to generate heat that is healthful and lasting, stand on the balls of the feet and move the body up and down one hundred times by the instep action. Pay attention to sleep. Less than five hours for a well person between the ages of 21 and 60 is injurious. If you labor mentally do not take less than five hours' sleep; but remember you need rest and change more than sleep. Take frequent exercises in walking, playing games, calisthenics or otherwise. Emphasise your proper breathing.

The old maxim, "An ounce of prevention is worth a pound of cure," has its most practical application in psycho-therapeutics, or in the use of that power which enables you to resist the encroachment of disease by simply willing to the contrary.

A constant reiteration of the declaration, "I can control the health of my body, I will be proof against disease, I will not contract sickness, I shall preserve good health," is a mental attitude denying the power of disease, and will, when persisted in, protect the person against many, and may be all, of the ills flesh is heir to.

Remarks in Brief.—Points for the Student.

In the study of our regular Course you must not lose sight of the fact that a thorough knowledge of Hypnotism and the laws underlying it is essential to your success in the practice of the deeper phases of occult science. Hypnotism is nothing but suggestion, although it manifests itself in a multitude of forms. When you thoroughly understand the potency of Hypnotic Suggestion, the term Hypnotism will have a broader meaning for you.

It is essential that you carefully study the exercises for controlling people in their waking state. When you understand how suggestions should be given, select someone and practise each of the preliminary tests upon him until you are so familiar with the instruction given that you can go right ahead without stopping to think what comes next, or without referring to the Course. Remember that the most important factor in the practice of Hypnotism is self-confidence. You must be self-confident, you must feel within yourself the power to influence others by suggestion. Your subject knows nothing at all about the instruction you have studied, and therefore can neither comment nor criticise unfavourably.

When you stand at the back of your subject for the purpose of performing the "drawing backward" test, gaze intently at the base of the subject's brain, and when you stand in front of him for the "drawing forward" test, gaze between his eyes at the root of his nose. In both cases WILL determinedly as follows:—"I can control you—you must do as I say—you must yield to my suggestion."

As we have said before, it is not advisable to practise on an intimate friend until you are thoroughly familiar with the method of procedure. It is better to seek some subject at random—preferably an entire stranger, as he, naturally, would have more confidence in your ability to influence him. When you have been successful with the "drawing forward" and "drawing backward" tests, then proceed to fasten the hands of your subject and perform the various tests given in the first part of the General Course. Do not expect to be successful with every subject. You may find at first that only an occasional subject will yield to your suggestions; but as you become more expert from repeated practice you will be able to influence a much larger percentage of subjects, and eventually you will influence every subject to a more or less degree.

Hithertofore the human mind and human race has groped its way forward blindfolded. Philosophers have reasoned, physicians have observed, chemists have analysed, physiologists have experimented, and anatomists have dissected; but the part of man with which we are concerned has escaped them all. Remember, first mind and then matter is the genesis of life. It is no new discovery, but as old as Plato and Hindoos.

Knowledge and experience in Hypnotism are beneficial when, like education, they are used as a benefit and not as a show. A knowledge and thorough understanding of the science of Hypnotism is very important to physicians; it explains all phenomena of a so-called supernatural character. Knowledge in Hypnotism is the branch of thought, and thought is the growth for the mind and soul.

Hypnotism is the foundation for a true mental philosophy, the value of which to the world can never be estimated. Meditation in solitude becomes might in service.

To criticise, condemn, and hurl anathemas at a problem does not settle the question or relegate it, as some think, to realms of shade and silence. Hypnotism will compel recognition, because a theme of universal study, regardless of the opposition of established schools. We can retard the truth but never defeat it.

Hypnotism has advanced a part of the human family into the knowledge of eternal life.

In Hypnotism, Animal Magnetism, and Telepathy, mind is as much of a magnet as the electro-magnet in telegraphing, and may be impressed by direct thought currents from abroad.

He who lets the world, or his portion of it, choose his path of life for him, has no need of any other faculty than the ape-like one of imitation. He who chooses his plan for himself employs his faculties. He must use observation to see, reasoning and judgment to foresee, activity to gather materials for decision, discrimination to decide, and, when he has decided, firmness and self-control to hold his deliberate decision.

It is easy for a man to do as he "ought" in little things, and if he takes pains to do it in little things he will find he has grown to do as he "ought" when big things turn up. It is this doing as he ought—as his own soul says he ought—which enables a man to learn the lessons set for him in his particular class of life.

Remember, the physical man is to be examined. The purity of the stream depends upon the condition of its source. A fountain cannot send forth both bitter and sweet.

Personal cleanliness is a necessary feature.

To enjoy perfect health it is necessary to indulge in regular exercise and pay attention to your diet, which should be plain and wholesome.

Be convinced that alcohol kills Magnetism.

To gain self-confidence practise self-control, which entails a development of will-power.

A sufficient supply of refreshing sleep is also necessary in the early hours of night if you would become a powerful operator.

Hypnotism is nothing more or less than suggestion—that is, you call sleep into existence by imitating the process of sleep through speech, and the more adept you become at this the more successful you will be.

Practise the lessons which are set forth for controlling people in their waking state, and you will develop a personality which will be irresistible.

Do not on any account allow your subject to reflect or criticise when you are attempting to gain his attention.

Do not give or accept any undue familiarity to or from your subjects. Remember, this rule admits of no exceptions.

As a rule children under 3 years of age are difficult to Hypnotise, and even those from 8 to 10 years can only be influenced after repeated attempts. Their power of concentration is weak, which is unfavorable to Hypnosis.

Men are as easily influenced as women.

The oftener you experiment with the one subject the stronger your power gains in proportion to the frequency of the sittings.

In giving suggestions, be careful that you explain clearly what you wish the subject to do, for all depends upon the strength of the memory and its power to retain and reproduce the suggestions.

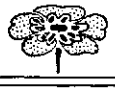
The operator may unconsciously increase the resistance merely by the tone in which he speaks.

When we say to a subject, "Try to open your eyes, they are fast closed, you cannot possibly open them," the kind of emphasis may alter the effect. If the emphasis is *laid upon "Try to open your eyes," the last part of the* suggestion is more easily overcome, and vice versa. Here is an example. Say to a subject, "Try to lift your arm—you cannot," he remains motionless; he is to a certain degree influenced. Now add—in an impressive a manner as possible—"Try all you can, try with all your might to move your arm," the subject is at once able to do so. It is these states which most clearly show the gradual transitions from the lighter states to the deepest.

Nearly all persons can be Hypnotised to some extent. A very large proportion can be put to sleep. But the number who can be made to follow suggestions while asleep is very much smaller.

In Hypnosis the symptoms are displayed much clearer by one person than by another, and you will rarely find two subjects who display the same symptoms. The intellectual ability of one person differs from that of another. Your experiments will be the more interesting if you choose intellectual subjects.

"By thine own soul's law learn to live,
And if men thwart thee, take no heed,
And if men hate thee, have no care.
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer."



Pernicious Habits.

ALL habits are treated the same way, except that you use specific suggestions bearing upon each particular habit. That the student may get the proper idea, I will give specific instructions for treating a few habits.

TOBACCO HABIT IN ALL FORMS.

Try to put your patient to sleep, and whether you get him to sleep or not, suggest to him as follows:—"Now, when you open your eyes, or when you wake up, you will find that your desire for tobacco is leaving you. It will not affect your system in any way. You will not crave for it. All craving will have disappeared. The smell of tobacco will make you deathly sick. If you attempt to use it, in any form, it will make you vomit. Your system does not require this stimulant. You will not allow anyone to persuade you to use it. The desire is all leaving you. You will not require it any more." Repeat these suggestions several times.

To cure this habit usually requires but one sitting, if the subject is in a deep sleep; but in the waking state more treatments will be required to break the habit. Treatments should be given daily.

I have cured many cases of tobacco habit while the patient was in the waking state in two or three treatments. It rarely requires more than one treatment if he is in a complete state of Hypnosis. The same rule applies to other habits. You can cure a patient of chewing tobacco and still allow him to smoke. You can cure him of smoking a pipe and still allow him to smoke a cigar or cigarette. You can cure him of smoking cigarettes and still allow him to smoke a pipe or a cigar and chew tobacco.

I mention this so that the operator will understand that he should find out beforehand what habit the patient desires to have cured.

MORPHIA HABIT.

Put the patient to sleep if possible; but whether you get him to sleep or not, suggest as follows:—"Each day from now on you will require less morphia. It will become repugnant to you. Your system does not require it. Each day you will positively take less. It will not affect your system in any way. You will not be nervous. You will use your whole will force to fight against it. You will not give up to it. All desire is positively leaving you. You will not crave for it any more." Repeat these suggestions ten or fifteen times, then awaken the patient.

In treating any drug habit, it is a good plan to make an agreement with the patient, that when he takes the drug he will do so only in your presence. Try to arrange so that he will do this. Make him promise upon his word of honor that he will not take it except in your presence. Gain the confidence of the patient, for you will not make a successful operator until you do this. Make him think that you have his interest at heart, that you are especially interested in this form of habit, and that you want him to aid you in every way possible. Then, when he comes to you to take the drug, give it to him and see that each time he receives less. Tell him not to come to you until he feels that he must have it, and that when he comes you will be glad to give it to him.

You should not break off the morphia, opium or drug habit, and severe cases of liquor habit, too abruptly. You should gradually diminish the quantity taken, otherwise a severe shock to the nervous system may occur. All drug habits are treated the same as the morphia habit.

LIQUOR HABIT.

The liquor habit is treated as follows. Take charge of the patient at a time when he has not been drinking heavily. It is very difficult to accomplish anything with him while he is under the influence of liquor. If he has had only a few drinks, it will make little difference. Try to put him to sleep, but whether you get him to sleep or not, suggest as follows:—"All this desire for drink is leaving you. Every time I treat you, you will require less. You are becoming perfectly disgusted with it. It will ruin your system and destroy your happiness and the happiness of your friends. Your system does not require this stimulant any more. From to-day you will exert your whole will force against it and be a man. I will help you and I want you, if you feel compelled to take a drink, to come to me and I will give it to you. You will feel better every day. You will feel stronger mentally and physically. You will not crave for it any more. All desire is leaving you. The very sight of liquor will make you sick." Then awaken the patient.

Habits of all kinds should be treated daily. The student should remember that every habit can be cured by suggestion. No matter how trifling or how great, the same principles may be applied to any habit.

You should first practise giving these suggestions in a room by yourself, in the treatment of an imaginary subject. When I first learned to Hypnotise, I practised giving suggestions and making passes over a chair in my room, until I was satisfied that I could give the suggestions and make the passes without any hesitation. Make your subject or patient think, by every word and action, that you know your business thoroughly. Remember, that if you make a dozen mistakes he will not know it. Proceed as though you had not made an error. Confidence is a necessary pre-requisite to success.

Auto-Hypnosis.

BY Auto-Hypnosis one can cure himself of disease, improve his memory, cure himself of bad habits, and derive all the benefits himself that he can confer upon others by treating them under Hypnosis. To do this, lie down and relax your muscles at a certain time during the day when you are in a quiet or receptive state of mind. Place some bright object in such a position that it will cause you to roll your eyes upward a little in order to see it, causing a slight strain of the optic nerve. We advise the Hypnoscope for this purpose (see back cover of book). All the time

you are looking at the object, concentrate your mind as follows:—"I am so sleepy; I am so drowsy; I am positively feeling drowsy; my eyes are becoming heavy; they will soon close; I am going fast asleep, fast asleep."

Repeat these suggestions mentally, and when you begin to feel drowsy, you can give yourself suggestions for the cure of any disease, or the eradication of any habit, as follows:—"Now, when I awaken, I will do (thinking intently of what you desire to do) or I will feel better or relieved, or free from some pain or annoyance."

If you are ill you would say:—"Now, when I awaken I will feel better; each day I will positively improve; each day from now on I will notice a great change in my condition; I am feeling better every day; I will soon be well."

If you wish to improve your memory, as you fall asleep you should say to yourself:—"Now, when I awaken, I will find my memory improved; each day my memory will improve; it will continue to improve daily; I will concentrate my mind better; I can retain everything I read; my memory is positively improving." This same method may be applied to bring about any change desired.

To awaken yourself from Auto-Hypnosis, you should, when going to sleep, determinedly will:—"I will sleep ten minutes, thirty minutes, or one hour, and then awaken." A person who goes to sleep thinking of a certain hour at which he wishes to awaken, will invariably awaken at the time, or within a few minutes of it. This is Auto-Suggestion. If you do not go into a sound sleep after you get yourself into a drowsy condition, you can give yourself suggestions for the cure of any disease or habit. The suggestions will be effective, although it will take you longer to bring about the desired changes. Remember, it is not necessary to place yourself in a deep sleep in order to effect a cure (see page 35).

Magnetic Healing.

In this department the student should have practical instruction in the treatment of various diseases. When one thoroughly understands how to treat a few diseases, he can readily apply the methods to any disease that may arise. A great mistake is made in criticising the medicines and methods administered by the physicians and healers of other schools. It is not only wrong in principle and baneful in effect, but is a manifest spirit of jealousy on the part of the Magnetic healer. Speak well of everyone engaged in a like profession, no matter what his criticism of you may be, and you will receive and merit the sympathy of the public, while he who condemns will be the loser.

As the limited space allowed this article will not permit a discussion of theories, I shall proceed at once to give the necessary details for treatment of diseases. The operator should begin by impressing the patient with his ability. This should be done by every word and action. Make him feel that you have the greatest confidence in Magnetic Healing, that you know you can cure him, if any one on earth can, and that this method of treatment is peculiarly adapted to his disease. When the patient has stated his symptoms, the operator should say: "Mr. Jones, I can cure you; I can banish your disease; all I want you to do is to follow my instructions implicitly, the same as you would a physician's, were the latter treating you." After you have talked a short time and told him of some of the cures you have made, or that have been effected by Magnetic Healing, begin the treatment.

The use of the breath has been found exceedingly beneficial in addition to Magnetic treatment. Wherever the patient suffers pain, as well as in nervous diseases, it should be used—in fact, in all cases, unless otherwise directed. Hot breath should be used in the treatment of some diseases and cool breath in treating others. To use the hot breath, fold a handkerchief or serviette so that you can force your breath through it. It may be folded in two or three thicknesses, dependent on the texture of the cloth. Then lay it on the affected part and place your mouth firmly on the handkerchief, so that your breath will not escape at the sides. Your mouth should be shaped as in saying the word "Hah." Open the mouth wide enough to admit two fingers one above the other. Fill your lungs completely with air and exhale it through the handkerchief upon the spot where the patient locates the pain. This warms the affected part and also has a good mental effect upon the patient. This should be done about four or five times at each treatment. If more than one disease or trouble exists, use the hot breath on each affected part.

The cool breath is made with the lips shaped as in saying "O." The mouth should be nearly closed, so as to require some effort to force the breath therefrom. In using the cool breath, blow upon the bare flesh of the affected part, beginning about six inches above the location of the pain, and continuing to about six inches below, or until the breath passes off some extremity. The cool breath is used in diseases where severe inflammation exists, or on burns. If the fingers are burned, begin at the back of the hand and blow all the way down to the end of the fingers.

TO TREAT HEADACHE.

Seat the patient in a chair and close his eyes. Stand behind him and let his head rest against your body. Make passes with both hands, starting with the fingers in the centre of the patient's forehead and passing around as far as possible just above the ears. Do this for five minutes; then exert a strong pressure with both hands for about thirty seconds, by placing the left hand at the back of the head and the right hand on the forehead. Next exert a similar pressure on the sides of the head for the same length of time. Then step in front of patient and make half a dozen passes with three fingers of both hands, starting in centre of forehead and gliding over the temples and off at the cheek bones. Place the same fingers on centre of forehead and tell the patient to take a long breath and exhale it quickly. Make the patient do this three times, and just as he expels his breath make the same pass (over the temple, etc.). Clap your hands sharply over his head and say positively, "Open your eyes." The moment he opens his eyes, point your finger at him and say confidently, "Your head does not ache now; your head is better; you feel better, don't you?"

TO TREAT NEURALGIA OF THE FACE.

HAVE the patient seated in a chair, stand behind him and blow hot breath in both ears. Then make light passes with both hands over the affected parts for ten minutes. Grasp the patient's head, left hand at the back, right hand at the forehead, and press firmly for thirty seconds, as in headache. Then stand in front of the patient and say to him:—"Now, when you open your eyes, you will feel better in every way; all the pain is leaving you; every time I treat you, you will feel better; open your eyes; you feel better, don't you?" All forms of Neuralgia of the head should be treated in the same manner.

TO TREAT TOOTHACHE.

HAVE the patient seated in a chair and tell him to close his eyes. Then make passes with the right hand over the affected part, starting a little above the tooth that is aching. If on the lower jaw, make passes downward along the jaw until you come to the chin; then repeat them. Make these passes for ten minutes; then blow hot breath in the ear on the side affected, or in both ears, if front teeth are affected. Do this four times; then make ten more passes over the tooth that is affected. Place the palm of your right hand on the side of the jaw over the tooth. Let it rest there for a minute, quivering the hand with nervous energy. Then say to the patient:—"Take a long, deep breath (see that he does) and exhale it as quickly as possible." Make him do this three times; then stand in front of him and say:—"Open your eyes." As his eyes open say to him positively:—"It does not hurt you now."

In treating these different diseases, your expression should indicate the thought that you would be surprised if he said it did hurt, or that he did not feel better. The student should practise these instructions over an imaginary patient. A coat rolled up will answer this purpose. When confident you know what to do, take the first opportunity of treating a patient.

RHEUMATISM IN HAND OR WRIST.

HAVE the patient seated in a chair, and tell him to close his eyes. Take a seat facing him. Let him rest his hand upon your knee while you make passes with both hands, about six inches above the wrist. If the right hand of the patient is affected, rest it upon your left knee. Make passes with left hand along upper part of the arm, while with the right hand you make passes along the under part, or opposite to left hand, down the arm to tips of patient's fingers. Always start each pass six inches above the wrist. Do not rub up and down. Make the passes for about fifteen or twenty minutes; then blow hot breath three or four times over the spot where the patient feels the most pain. Make a few more passes as given above. Now have the patient take a long breath and exhale it quickly four times, and say to him:—"When your eyes open you will feel ever so much better; each time I treat you, you will positively feel better; every time I treat you, you will notice a great change in your condition; open your eyes." As his eyes open, say to him:—"You feel better, don't you?"

TO TREAT EAR TROUBLE.

ALL diseases of the ear are treated in the same manner. Have the patient seated in a chair with his eyes closed. Blow the hot breath in each ear five times; then, standing in front of the patient, place the second finger of each hand in each of his ears at the same time, quivering the fingers (lightly) while in the ears with nervous energy for thirty seconds; then draw them straight out from the ear about six inches from the head.

All the time you are giving this treatment, will determinedly that all of his trouble is leaving him, it is going, he will feel better, etc. This should be observed in treating every disease. Now tell the patient to take a long breath and exhale it quickly. Have him do this three times; then say to him:—"When I count three, open your eyes, and you will feel ever so much better." Then count "one, two, three," and as his eyes open, say to him:—"You feel better, don't you?"

BACK TROUBLE.

HAVE the patient stand up, if able; if not, have him lie down, face downward on the bed. If standing up, stand behind him and make passes with both hands, starting about six inches above the location of the disease, passing down over left hip. Make these passes with both hands at the same time for ten minutes; then blow the hot breath on the affected part four times. After this make some passes as before, by quivering the hands as they pass over the affected parts. Do this with nervous energy, at the same time concentrating your mind upon the patient as follows:—"All pain is leaving you; you are positively feeling better; you will notice a great change in your condition; all this trouble is leaving you." Then tell the patient to take a long breath and exhale it quickly. Have him do this four times and say to him:—"When I count three you will open your eyes and feel much better." Stand in front of him while counting, and when his eyes open, point your finger at him and say confidently:—"You feel better, don't you?"

Kidney and Liver Diseases come under the head of Back Trouble, and are treated in the same way.

TO TREAT PARALYSIS.

ALL forms of Paralysis, Locomotor Ataxia, etc., are treated in the same manner. It is necessary that the patient should be undressed for this treatment and covered with a sheet. Have him lie face downwards, and slap the entire spine, commencing at the top, gradually working downward to the end of the spine. The slapping should be kept up rapidly for five minutes, as hard as can be borne by the patient without too much pain. Try to have the back in a ruddy glow when you get through; then making right passes with both hands for about ten minutes, starting at the neck and passing down the spine; then massage the affected parts. This is done by placing both hands around the limb affected, and rolling the hands back and forth quickly. Do this five minutes; then knead the muscles for two minutes and make light, quivering passes over the entire body for ten minutes, starting at the back of the head and going over the entire body to the tips of the toes. Turn the patient on his back and make passes over the sides of the face, down and over the front part of the body to the end

of the toes. Blow hot breath four times at the base of the brain, also at the small of the back and over the heart; then say to the patient:—"Take a long breath and exhale it quickly." Have the patient do this four times; then say to him:—"Open your eyes," and as his eyes open, say confidently, "You are feeling a great deal better, are you not?"

After the patient has rested for five minutes, he should attempt to walk. If paralysed in the limbs, assist him as little as possible. If he says he cannot move, make him move. He may think he can not, because the muscles and brain have been lying dormant; but he must be forced into action. Have him walk a little farther each day. He should be treated daily, and should be made to walk a little every hour of the day, but should not over-exert himself. He will soon have confidence in himself and readily take to this exercise. If affected in the arms, have him stand and swing them in a circle. He may not be able to do this at first; but have him persist in the effort to exercise the muscles as much as possible. An elastic exerciser, which may be purchased at any book store, is splendid for this. This is the most difficult treatment to give in Magnetic Healing, and I would suggest that the student give this very careful study and practise it with a model until he thoroughly understands it.

DISEASES OF THE BOWELS.

All diseases of the bowels are treated in the same manner, diarrhœa, constipation, etc. Have the patient lie on his back and close his eyes. Make passes with both hands, from the pit of the stomach down over the bowels to the lower part of the body, passing the hands across the front part of the hips. Make these passes fifteen or twenty times; then blow hot breath four times upon the part of the body located as the seat of the disease. After this make ten or fifteen more passes. Then tell the patient to take a long breath and exhale it quickly. Have him do this four times and say to him:—"Now, when you open your eyes all this trouble will be gone; one, two, three, open your eyes." As his eyes open say to him:—"You feel better, don't you?" It is not necessary that the operator should know the nature of the disease which he treats. Its location or a knowledge of the part affected is all that is necessary.

HEART DISEASE.

All forms of heart trouble are treated alike. The patient should lie on his back and close his eyes. The operator should make passes with both hands in a half circle on the body, over the heart. The half circle should be made to the right or in the same direction as the hands of a watch move, were it lying face upward on the patient's body. Make these half circle passes for ten minutes, starting a little below the collar bone and passing around the left breast, the hands passing off about two inches above the pit of the stomach. Blow the hot breath right over the heart five times. Make ten or more of the half circle passes, then quivering passes (with nervous energy) in the same direction for three minutes. Then say to the subject:—"Now, when I tell you to open your eyes, you will feel ever so much better, you will continue to improve daily." Treat each patient daily until cured.

ST. VITUS'S DANCE.

To treat this disease the patient should lie face downward with his eyes closed, and the passes be made over the entire body, as in paralysis. Make these passes for ten minutes; then turn the patient upon his back and make passes over the front part of his body, as in paralysis. Do this ten minutes. Blow hot breath over the heart; turn the patient on his face again and blow hot breath upon the base of the patient's brain and the small of his back. Then say to him:—"Take a long breath and exhale it quickly." Have him do this three times, and tell him when he opens his eyes he will feel much better. Tell him to open his eyes.

NERVOUS DISEASES.

Nervousness, insomnia, general debility, and, in fact, all nervous diseases, are treated as follows:—Have the patient lie down with his eyes closed. Make passes over the entire body, back and front, as explained in paralysis. Use hot breath over the heart, base of the brain, and small of the back. Then make quivering passes over the entire body, front and back; after which say to the patient:—"Now, Mr. Jones, when you open your eyes you will feel better in every way; nothing will make you nervous; you will continue to improve daily; open your eyes." As his eyes open, say to him confidently:—"You will feel better every hour of the day."

TUMORS.

Let the patient lie in such a position that you can reach the tumor. Tell him to close his eyes. Make downward passes with both hands over the tumor. If it is on the left breast, start three inches above, coming down over it and three inches below. Do this twenty minutes; then blow the hot breath upon it five or six times. Make twenty or thirty quivering passes over it in the same direction. Place your right hand upon it and say to the patient:—"Take a long breath and exhale quickly." As he exhales, make the passes downward over it (quickly). Do this four times; then say to the patient:—"Every hour from now on this tumor will decrease; it will become smaller every day; you will notice a great change in a very short time." Then say, "Open your eyes." Tell him that in a short time the tumor will go away.

THROAT AND LUNG TROUBLE.

Have the patient lie on his back with his eyes closed, and make passes with both hands; the right hand starting at the left side of the patient's neck, just below the back of the ears, the left hand starting at the right side. Make both of these passes at the same time, drawing them toward the centre of the throat, the finger tips passing down the front of the throat to the chest. Then draw them over the breast, bringing them together again at the pit of the stomach. The hands should separate at the bottom of the throat and come together at the pit of the stomach. Make these passes for ten or fifteen minutes, and blow the hot breath upon the affected parts. Then make quivering passes in the same direction. Do this for one minute; then rest the hands upon the affected parts and tell the patient

to take a long breath and exhale quickly. Do this three times; then say to him:—"When you open your eyes you will feel better; each day I treat you, you will positively feel better."

If he has lung trouble, tell him to practise the following breathing exercise for five minutes each morning upon rising, viz.:—To stand in front of an open window, so that he can get the fresh air, and fill his lungs as full as possible; hold the air for half a minute and exhale it slowly, until all the air is out of the lungs; then slowly fill them again. This should be done night and morning, and out in the open air two or three times daily. While he is doing this, tell him to concentrate his mind determinedly on the fact that his lungs are becoming stronger, that each day he will positively feel better. Tell him that during the time he is taking these exercises he must concentrate his mind on "feeling" and "getting" better.

HOW TO CURE DISEASES AT A DISTANCE.

Treating patients at a distance should be arranged by correspondence. Two periods daily, convenient for operator and patient, being determined upon, the following should be observed:—Tell the patient to go into a room by himself, close the blinds and make the room as dark as possible, lie down on a bed or couch and concentrate his mind on the following suggestions:—"All this disease is leaving me; I am positively feeling better; after each treatment I will notice a great change in my condition; I will soon be well; I am positively getting better."

Tell him to repeat these suggestions for fifteen minutes, which is the length of time a treatment should last. At the same time, you should concentrate your mind upon the suggestions, or in other words repeated mentally without allowing any other thoughts to enter your mind.—"Mr. Jones, you are positively feeling better; after each treatment you will notice a great change in your condition; you will soon be well; you are positively growing better." All diseases are treated at a distance in the same way. The cure is brought about through a combination of Auto-Suggestion and Mental Telepathy.

CONTAGIOUS DISEASES.

Never under any circumstances treat contagious diseases, as you are not only liable to contract them yourself, but communicate them to your other patients, and you cannot afford to take the chance. Physicians do not incur as much risk.

DANGEROUS CASES.

The student should never accept a dangerous case without the aid or assistance of a physician or surgeon. You would be more severely criticised for the loss of one patient than a physician for the loss of ten or twenty. If you think the patient is in danger, call a physician and work with him; for if the patient should then die, you would not be held responsible.

SURGERY.

Put the patient to sleep and direct your suggestions to that part of the body that you wish to operate upon. For instance, if you wish to amputate a hand at the wrist, you would say to the patient:—"Now, all sensation in your arm is leaving it; your arm is becoming perfectly numb; you cannot feel any pain whatever; all sensation is leaving your arm; it is perfectly numb; you cannot feel anything; when I prick your arm with this needle, you will not feel it; you cannot feel any sensation in your arm whatever." Repeat these suggestions several times, and then prick the arm slightly. If the patient does not feel it, prick it harder, until you are thoroughly convinced that the arm is in an anæsthetic condition; then perform the operation.

After the operation has been performed, say to the patient:—"Now, when you open your eyes and wake up, you will feel no soreness; this operation will affect you in no way; there is no shock of any kind; it will have no effect upon your system whatever; you will soon be well; you will feel splendid; you will feel no pain whatever." This prevents pain after the operation. The suggestions for all surgical operations are given in the same way.

SUGGESTIVE THERAPEUTICS IN DENTISTRY.

There are two ways of producing the desired results. The first one is as follows. Have the patient seated in a chair and put him to sleep by any of the methods given. Then say to him:—"Now, all of this sensation in your jaw is leaving you; you cannot feel anything; the nerve in this tooth is paralysed; there is no sensation in it whatever; when I work on your tooth there will be no pain; you will not be nervous in any way; it will not hurt you a particle; all sensation in this side of your face is gone; you cannot feel anything." Then the dentist should try the tooth and see if the anæsthetic effect has been produced; if not, repeat the suggestions until it has been.

The second plan is to operate upon the patient without the patient's knowledge. Have him seated in a chair, look intently at him and say:—"Mr. Jones, I have a specific here for deadening sensation; it is a new preparation (have some pungent liquid in a bottle so that he can see it); it is a very powerful remedy and will absolutely destroy all sensation; it will have no ill effect upon your system in any way; it will not make you nervous; it is comparatively new in this country; it is meeting with wonderful success abroad, and my success with it has been nothing short of marvellous; I wish that you would close your eyes, because if you should get any of it in them, it may make them smart; keep them closed until I tell you to open them; do not open your eyes until I give you permission." Let him see you attempt to remove the cork, and as you do this hold the bottle away as though you were afraid of getting it in your own eyes. Tell him to open his mouth. Put a little of the liquid on your finger and rub it on the gums and on the side of the face. This gives you an opportunity to make passes over him. Continue the passes and tell him that in a short time he will find that all sensation is leaving that part of the jaw. It is often a good plan to inject a little of the liquid with a hypodermic syringe. You might use a mild solution of cocaine, if you do not think the subject is inclined to be susceptible to suggestion, but in most cases it is not neces-

sary, and the patient is much better without it. You should keep talking to the patient all the time, telling him the wonderful success this remedy has had in that part of the country where it has been used. Then take the forceps (if you are going to extract a tooth) and put it in his mouth, but do not, under any circumstances, touch the tooth.

Have the first finger of your right hand, which holds the forceps, resting on the lower part of the patient's jaw, with the forceps inside, and press determinedly, as though you were pressing down on the tooth. At the same time, breathe forcibly, as though you were exerting a strong effort to push the forceps down on the tooth, and ask him if he feels it. Some patients will say "yes," even though you are not touching the tooth. In this case, tell the patient the pain will soon pass away. In the majority of cases, they will say "no." Just the moment you have made this exertion, ask him if it hurts, and if he says "no," then you should say:—"Well, it will soon be anæsthetised, and you will not feel any sensation whatever."

Try him two or three times without touching the tooth, and ask him again if it hurts, and go through the same formula as given above. Then, without changing the position of the body, place the forceps on the tooth and extract it. In nine cases out of ten the patient will not know that the tooth is out.

This is practically controlling the patient in his waking state. He will, of course, attribute the effect to the remedy. This method can be used by dentists more than any other, for the reason that it takes only a short time to do it, and the patient will not know you use suggestion. With other methods, it would be necessary first to Hypnotise the patient. Many dentists have often injected water into the gums and produced an anæsthetic effect. This, of course, is largely on the same principle as given above.

AS TO PATIENTS.

THERE are certain conditions favorable to cure, as there are certain conditions provocative of disease. On the latter we need not expressly dwell—dirt and impurity in surroundings and habits, over-eating and drinking, lack of healthy, useful, or suitable employment. A reckless or prodigal disposition, unhealthy employment and poverty, certainly engender and disseminate disease. On the other hand, temperance and moderation in the individual, a cheerful, calm, and religious frame of mind, personal cleanliness, and domestic sanitation and hygiene, healthy surroundings and suitable occupation or employment, promote and sustain health.

Suppose a patient is cured of neuralgia or rheumatism, or some pulmonary affection of the lungs, or weakness of the heart, or gout, by the aid of this science, accompanied by certain health conditions, such as moderation in eating or drinking, bathing, total abstinence from drugs—although the same were only alcohol and tobacco. The patient gathers strength and vitality, and is pronounced cured. If in the course of a few months after cure he were to relapse into old habits again, and his disease were to return, the result would not be surprising. On the contrary, nothing else could be expected, seeing the conditions of cure had been neglected. Magnetic Healing would not be to blame.

The Magnetic practitioner should endeavor to ascertain the cause of all diseases he is called upon to treat, and as far as lies within his power of direction, or within the ability of his patient, labor to have the cause or causes removed.

All patients should be extremely moderate in diet, even in eating those things which they like, and which will agree with them the best. Fruit in due season, whole meal bread, milk, butter, eggs, lean beef, mutton, chicken, white fish, etc., in moderation, form excellent articles of diet. "Pure food makes pure blood."

All patients should have a bath of some kind daily. The care of the skin is a most essential condition of cure. The morning bath—that is the bath taken immediately on rising—is most excellent. It should take the form of a rapid wash of the whole body—warm, tepid, or cold water, according to the health and vitality of the patient. The process of renovation is largely carried on during sleep, and impurities are thrown out and collected upon the skin during the night. These are removed by the morning bath, purify the skin, and give favorable condition of cure to the organisation. This hygiene of the skin is useful in liver and kidney diseases, bladder and urinary complaints. Much nervous uneasiness, depression, lowness of spirits, and actual disease, etc., can be traced to laziness and the want of personal cleanliness. A warm cleansing or a vapor bath in addition to the foregoing might be taken with advantage every week. A tepid bath once a day will be found useful in most cases. This should be taken in the afternoon, if possible.

Two or three meals a day, not more, should be eaten. Fresh air, surroundings, and even companionship, are matters not to be overlooked. If the Magnetist has any influence at all over disease, he must have it over mind; and if over mind, it should be in a righteous and healthy direction.

If the case is taken under medical supervision, the duty of the Magnetist is to work steadily for the ultimate cure of the disease, leaving the medical and hygienic advice entirely in the hands of the medical practitioner. If you have any suggestion to make, any suspicions, doubts, communicate them to the doctor in charge—in fact, consult with him, and leave all the directions entirely in his hands. You will always find this course advisable. The medical adviser is pleased, being duly honoured, and the patient or friends are not perplexed by divided authority, and you will have free course to do the work to your satisfaction.



Clairvoyance.

THAT Clairvoyance can be induced by Hypnotism is not to be doubted. The Hypnotiser and his sensitive are distinct entities, egos—individuals, if you will—both having their respective organisation, temperament and character. Clairvoyance ("clear seeing") might be called "soul sight." As a vivid ray of electric light flashed suddenly out into midnight darkness reveals much that is hidden with sudden and startling clearness, so it happens in Hypnotism. When the senses are completely subdued, the passions and the emotions allayed by the Hypnotist, then the subtle powers of the spirit (pneuma) and the spirit body (psyche) shine forth and reveal the hidden mysteries of mind.

Mere physical Hypnotists, although they can cure disease, and have induced many strange and peculiar phenomena in certain classes of subjects, do not subdue the physical in the foregoing sense, and they cannot educe mental and psychical phenomena. The best Clairvoyant sensitives have been women from about 15 to 25, whose organisations were healthy, refined and pure, and whose heads were favorably developed in the spiritual, moral, intuitive and mental faculties. The most successful developers of Clairvoyance in such were those who believed in the reality of soul and things spiritual, and who instinctively looked for their expression and manifestation in their sensitives; but who did nothing more than subdue the physical or outward senses in the sensitive, and wisely left the development of Clairvoyance to the progress of growth, carefully watching the avoidance of all weariness, mental and spiritual exhaustion, in those under their care. To develop Clairvoyance in subjects there must be no "hot house planting" or forcing about it or them. There must be no hurry.

Conducting a Seance.

ALWAYS put your subject asleep by using the passes previously explained on page 16, entitled "How to Mesmerise." Having gained confidence, and satisfied yourself of your ability to proceed, you will learn two or three things —one, perhaps, the most surprising of all, viz.: that he or she is not your subject in the sense in which the term is used—a sensitive, rather, who has a distinct and exalted individuality, of which you and he were not conscious before. In this state he will converse with you as a self-possessed, clear-headed, and far-seeing being, from whom you may learn something about yourself, your life conditions, how to improve them, about the powers of the human soul or spirit, and the destiny and well-being of the race here and hereafter; whether you are prepared to accept this or not will greatly depend upon your individual experience in such matters.

In reply to questions, which must not be hastily, or injudiciously, or suggestively put, you will ascertain what process of Hypnotising agrees with your sensitive best; also what modes of procedure to adopt to perfect his condition; how he wishes to sleep, and when he will awake, and when he should enter the condition, or state, again; what he feels, and what are his experiences in that state; whether he observes a light in his brain, the position and the character of it; whether he sees you, or perceives you, or in what degree he is in sympathy (or otherwise) with you as his mesmeriser; the kind and nature of his power of vision, if any, and the situation of the same in the forehead, crown of the head, or hypochondrium; also, what you can do to improve his lucidity, etc.

In this way you will ascertain in time what powers he possesses, whether he can look into his own organisation, or yours, and that of others with whom you place him in contact; what he can see (i.e., objects) or discern (i.e., things on a mental and spiritual plane); whether he can diagnose his own condition or that of others; also, if he can travel, visit places of interest to you, and describe the places and the people, or report to you what they do and say.

So go on in your investigations patiently from day to day. Do not attempt anything in a hurry, or attempt to force results. You must always be kind and firm. Gently check what appears to you to be incongruous, and establish the fullest confidence, sympathy, or rapport between yourself and sensitive. See how far he perceives your intentions, thoughts or wishes—unexpressed by you. Be always ready, in any reasonable way, to improve his condition, especially in the further development of his spiritual, moral and mental powers. Finally, if he should see and converse with unseen intelligence, do not hastily conclude that such is impossible. Be patient, take time and judge of the reality, or otherwise, of such contingency, however strange or abnormal it might appear by the internal evidence conveyed to you in the message or communication made to you by your sensitive.

For this class of phenomena your sitting should be held at a regular hour daily, and terminated whenever your patient desires, or by mutual agreement, or whenever in your judgment it has lasted long enough. If following up the investigations daily, an hour would probably be long enough for each sitting. Male sensitives are best for scientific and business purposes—the very best subjects are the most difficult to get under control at first—females for literary, inspirational, and provisional experiments.

Self-Hypnosis.

AMONG the many branches of occult science whose revival has taken place within the past twenty years or so, it is doubtful whether any one is, at the present time, in greater request than Self-Hypnosis, a state induced through "crystal gazing," by means of which we may see into the future for ourselves.

Usually a real "crystal"—that is, a solid sphere, say two to four inches in diameter—is employed; but as this is very expensive, few care to spend so much on what they fear may be a fruitless experiment. Students will find, however, that a glass of clear, cold water, a bright metal disc, or nob, a black mirror with a shiny surface, or even a

blot of ink, will suffice. Having settled beforehand which of these you will adopt, you seat yourself in front of it. Should you select the crystal or glass globe, be careful that all reflections from surrounding objects are excluded. It is best not to touch the object, but to sit a foot or so from it. Gaze intently into it, willing and expecting to see something.

If you feel anxious about any matter, if you desire to know how things will turn out, whilst you are directing your attention to the object, will intently to receive an answer to your queries.

In looking into the object, your attitude should be receptive, not negative; you should, whilst "willing," believe that you are going to "see."

Belief in the power of the soul, or mind, tends to awaken the psychic faculty; whereas non-belief in it isolates you from the interior world.

THE NATURE OF THE VISION.

To some people the visions will come in the form of symbols; to others what takes place will be seen directly in the object just as it happens.

In order "to see," sittings in front of the object should take place regularly once or twice a day, at stated hours. These periods should not exceed ten minutes in duration at first, as the physical strain upon the eyes, which is almost certain to result when the sitter is unaccustomed to the protracted concentration of the visual organs, may prove injurious to the eyesight.

It will be as well for the student to retire at such times into his room apart, and there, in a subdued light (artificial or otherwise matters little) cultivate his psychic faculty. He must not be discouraged should he "see" nothing whatever for days or even weeks together; on the contrary, any apparent failure should have the effect of making him the more persistent in his efforts. Success will at length attend his attempt if only he WILL strongly and LIVE purely.

The first sign of the development of the psychic faculty which will be noticed by the student, when gazing into the object, will be a milky mistiness suffusing its surface, and a feeling of loss of personal identity.

He will, in time, lapse into a dreamy state, oblivious of his surroundings, and unmindful of everything which may be taking place in the outside world. Just at first, moments of this kind will be succeeded by intervals during which the student will pass once more back into full waking consciousness, and in which the haze will entirely disappear, leaving the object and the table upon which it may be resting in full view.

Let the student not be disheartened by such lapses. The longer he continues, the more likely he will be to attain the psychic state of consciousness for long periods.

At first, his eyes will water profusely; he should not wipe the tears away, but, if his eyes be weak, bathe them in cold water. This will strengthen the eyes.

The student will probably find his psychic perception of a very intermittent nature. Sometimes he will "see" almost immediately he takes up his crystal or globe, at other times an hour or more may pass without his seeing anything at all. Sometimes he may be unable to "see" anything even then.

Sometimes the student will find that he is able to get excellent results without the aid of an object; pictures will rise before him when he closes his eyes; images will unfold themselves when he may happen to be gazing at nothing, in an abstracted manner. Sometimes, however, elaborate ceremonials have been found, when resorted to, to yield the greatest measure of success.

With Self-Hypnosis, just as with religion, the mode which one person will adopt with comfort will be intolerable to another, whilst that which will best suit a second person will be repugnant to a third, and so on.

Will-Power.

You can develop your will-power very largely by determining to accomplish certain results. Do not at first select things which are entirely beyond your power to overcome, but something that you can do, and after making your determination carry it out at all costs, for if you succeed once you have formed a habit.

Allow the thought, and it may lead to a choice; carry out the choice, and it will be the act; repeat the act, and it forms a habit; allow the habit, and it shapes the character; continue the character, and it fixes the destiny.

Bear in mind that each failure saps the energy of the will. Remember that your will-power is exactly like your arm; exercise will develop it, but it becomes emaciated by disuse.

"I can and I will!" Have you ever repeated these words to yourself with an absolute and unconditional assurance that you were saying the truth—with a self-satisfied feeling of security that needed no further proof? Then, perhaps, you experienced a pleasurable thrill, which appeared to make every particle of your being vibrate in perfect harmony with some note in the "harp of life," sounded by your "real self." May be, you managed to catch a fleeting glimpse of this "real self." In that brief moment of ecstasy you fully grasped the fact that untold possibilities, untold power, were within your easy reach. You felt that you were equal to any task, capable of coping with any emergency; you felt ready to undertake almost anything; you began to feel that strength, knowledge, power, peace and happiness were yours for the mere asking. For the moment you knew no fear. For the moment the whole world seemed to move in the same groove as your thoughts. But, alas and alack, the spirit of doubt, difficulty, suspicion, fear and want of faith recalled you to earth—the dream vanished.

Still the recollection, the echo, the remnant of that newly-found strength is with you yet. You still find that memory an enthusiastic stimulus to greater efforts—an agreeable and comforting thought in times of trouble and weakness. The erstwhile vibrations of that mighty harp-note have made you accomplish much that might have otherwise not been attempted.

In times of great danger, grave anxieties and perplexities, life and death agonies and struggles, a touch of cool, concentrated confidence and strength of purpose frequently visits us, and we are borne rapidly on our way by a force that seems to irresistibly lift us off our feet and bear us onward to safety—to peace, happiness—to a haven of rest. When strange and extraordinary conditions threaten us, when our bodies appear benumbed and deadened, our minds dulled and stupefied, our will-power gone, we at times become conscious of the existence of our "real self."

We often make use of this inner strength without realising it. We do not know whence comes this newfound strength of thought, but, in consequence of it, we feel more confidence in ourselves and are carried over many a dark place and started on the road to success. Of course we make some failures, but we soon come to recognise them as only lessons leading to final success. The "I can and I will" thought carried us over the roughest places in safety, and so we went on, on, on, aware that if we progressed four steps and lost three, we were still one step to the good. We had confidence in ourselves and advanced favorably, and it was only when we lost faith in ourselves at some unexpected backward slip and became unnerved and frightened, that we began to imagine our good fortune might cease, and that we should lose all our accumulated stock of "luck"—it was only then that our courage left us.

Interview any successful man, and he, if truthful, cannot but admit, that from the time of his first success, he had some special interposition of Providence working in his behalf. He began to ANTICIPATE results—to be confident that things would turn out right—and that so long as he did not lose his "nerve," matters would straighten themselves out in the long run. Briefly, he believed in and trusted his own strength, but did not know the source of it.

Let us awake and recognise this inner thought—let us try to understand this "I can and I will" feeling—let us cherish it if we have it, and cultivate it if we have it not. Let us endeavor to find out the extent of our strength and the force of our will-power.

There are powers lying dormant within us only waiting to be developed and toned. Calm faith, earnest desire, and demand will bring us that which we require. Faith, work and desire are the keys to the gates of attainment. There are possibilities before us, awaiting us, of which we never dreamed.

To accomplish, we must be possessed of faith—as confident of ultimate success as we are of the setting of tomorrow's sun. Desire, confidence, faith and work will not only brush aside the difficulties and obstacles from our way, but they will also gradually declare and assert that marvellous power—the law of attraction—which will inevitably and undoubtedly bring to us fresh ideas, peoples, and things necessarily conducive to our success.

The world is on the look out for these "I can and I will" people—it has snug little berths for them. Drive away fear from your minds, you unbelievers! Wake up, you unfortunate "I can't" people, and commence climbing the ladder of "success," crying out, "I can and I will!" as loudly as you possibly can—never mind the "ifs," "buts," "you cant's," "supposings," etcetera, of your "I can't" friends at the foot of the ladder. Go one step up the ladder at a time, and give your whole mind to each individual step. Let desire, confidence, and faith inspire every upward move, and the climb will be a source of pleasurable enjoyment. Some inward force will almost imperceptibly attract you onward and upward. Above all, make room for others to climb the ladder with you. Always be charitable—there is room for all. If you have aught to do, do it. Procrastination is not only the thief of time—it is the thief of energy, the thief of efficiency, and the thief of ultimate success.

INSTANTANEOUS HYPNOTISM.

METHOD 3.

You cannot control as large a percentage by Instantaneous Hypnotism as you can by the regular process, but one of the best methods for Hypnotising instantaneously is as follows:—In giving a private or public entertainment, you will always find interested spectators. Those who seem to be the most interested make the best subjects for Instantaneous Hypnotism. Whenever you see an individual intensely interested in a certain scene, go up to him slyly and suggest quickly and positively, at the same time pointing your finger directly at him—"You see what the subject sees also." In many cases you can place him under Hypnosis instantly.

As an illustration—if you have a subject who imagines he has a toothache, and some one is watching him who has never previously been Hypnotised, say to the latter, touching him on the jaw:—"Your tooth aches also; it hurts you terribly; the pain is something awful." This should be said as quickly as possible.

Another method is to turn quickly on an individual who has never been Hypnotised, and say to him:—"You cannot speak your name." Touch him on the throat, and as you say this, make your finger quiver while in contact. At the same time suggest:—"You cannot do it; you cannot speak your name; try hard; you cannot do it." This should be done while you are giving exhibitions with other subjects. This method always appears wonderful to those who see it performed.

THE HYPNOSCOPE.

HAVE the subject seated in a chair with his head against the back, and tell him to gaze intently at the Hypnoscope or bright object. The silver top of a pencil, or anything that is bright will answer. It should be held in your right hand, six inches above the subject's eyes and about six inches from the head. Tell the subject to look intently at it, and as he does so, the Hypnoscope or bright object should be moved around slowly in a circle about four inches in diameter. Suggest to him as follows:—"Your eyes are becoming tired; everything is getting hazy; you cannot see plainly; your eyes are so tired; they feel like closing; your eyelids feel heavy; you cannot keep from closing them; you are so tired and sleepy; you can think of nothing but sleep."

After you have worked on the subject for five minutes, if he does not close his eyes, pass your left hand down over his face, closing the eyes at the same time, and holding the left hand over them to keep them closed. Suggest the following:—"Keep your eyes closed and think of sleep; when I count ten, you will be sound asleep; one, two, three, four, five, six, seven, eight, nine, ten." Count very slowly. (See back cover of book re "Hypnoscope.")

Termonology.

HYPNOSIS is the state into which the subjects are thrown during the experiments.

HYPNOTISM is the name given to the whole science which deals with the phenomena of this state.

HYPNOTISM is sleep artificially induced, in which the subject is EN RAPPORT with the operator. Hypnotism may be self-induced.

A person that is in the Hypnotic state is termed a HYPNOTIC HYPNOTEE or SUBJECT.

A HYPNOTIST is one who Hypnotises for scientific investigations. A person who makes Hypnotism a profession is termed a HYPNOTISER.

The persuasions, promptings and commands which you give your subject are called SUGGESTIONS—sometimes called Oral Suggestions.

When you reach the subject's mind through the senses, it is called a PHYSICAL SUGGESTION. The Hypnotist's passes and the concentrated gaze are termed Physical Suggestions.

When a Suggestion arises within your own consciousness either from a thought or physical sensation it is termed an AUTO-SUGGESTION.

LARVATED, or sometimes called a Simple Suggestion is one given when Hypnosis has not been induced. The physician's advice, for example, is termed a Larvated Suggestion.

HYPNOSIS is a heightened state of susceptibility to Suggestion.

The increased receptivity of the mind which is brought about by Suggestion is termed SUSCEPTIBILITY.

When you speak of SUGGESTIBILITY, it is a term designating it from Suggestion.

A HYPNOTIC SUGGESTION is one given during Hypnosis.

A PRE-HYPNOTIC SUGGESTION is one given before actual Hypnosis has taken place, to be carried out during sleep.

A POST-HYPNOTIC SUGGESTION is one given in Hypnosis, which is to be executed when in the waking state.

When you control the physical disorders of a patient through his mind, you are then said to use SUGGESTIVE THERAPEUTICS.

CATALEPSY is a name given to increased muscular rigidity, which is brought about by the Suggestion of the operator.

ACTIVE SOMNAMBULISM is the state in which a person either talks or walks in their sleep.

PASSIVE SOMNAMBULISM is the inhibition of speech or action.

PROFOUND LETHARGY is brought about by Auto-Suggestion. Persons in this state are insensible to pain. These attacks may last for a short time, or may continue for a period of many years.

The phenomena such as TELEPATHY, MENTAL SUGGESTION, MIND READING, THOUGHT TRANSFERENCE, etc., which are classed as one, is the power to convey thoughts, impressions, etc., by some means other than the recognised sense perceptions.

CLAIR-AUDIENCE is the power of discerning in Hypnosis sounds not discernible to persons in their normal state.

CLAIRVOYANCE is the perception of things distant either in time or in space. The present as well as future events are foretold while in this state.

END OF FIRST BOOK.

BOOK II.

Gems of Wisdom.

A RECIPE FOR SUCCESS.

TEN RULES WHICH THE FAMOUS LORD RUSSELL PREPARED FOR THE GUIDANCE OF HIS SON.

If you are somewhat vaguely starting out on a career and do not know how to make the most of it, study some such set of rules as those which the famous Lord Russell wrote down for the guidance of his son, a younger member of the bar:—

1. Begin each day's work with a memo. of what is to be done, in order of urgency.

2. Do one thing only at a time.

3. In any business interviews note in your diary or in your entries the substance of what takes place, for corroboration in any future difficulty.

4. Arrange any case, whether for brief or for your own judgment, in the order of time.

5. Be scrupulously exact down to the smallest item in money matters, etc., in your account of them.

6. Be careful to keep your papers in a neat and orderly fashion.

7. There is no need to confess ignorance to a client, but never be above asking for advice from those competent to give it in any matter of doubt, and never affect to understand when you do not understand thoroughly.

8. Get to the bottom of any affair entrusted to you—even the simplest—and to each piece of work as if you were a tradesman turning out a best sample of his manufacture, by which he wishes to be judged.

9. Do not be content with being merely an expert master of form and detail, but strive to be a lawyer.

10. Always be straightforward and sincere.

MAX O'RELL ON LUCK.

What most men call bad luck is not that chance does not present itself to them, but simply that they let it go by and miss it.

If you want to be lucky in life, force luck and make it yourself. Believe in yourself, and others will believe in you.

Rise early, be punctual, reliable, honest, economical, industrious, and persevering, and, take my word for it, you will be lucky—more lucky than you have any idea of.

Never admit that you have failed, that you have been beaten; if you are down, get up again and fight on.

Be cheerful, amiable and obliging. Do not show anxiety to be paid for any good turn you may have the chance of doing to others.

When you have discovered who your real friends are, be true to them; stick to them through thick and thin.

Do not waste time regretting what is lost, but prepare yourself for the next deal.

Forget injuries at once; never air your grievances; keep your own secrets as well as other people's; be determined to succeed, and let no one—on no consideration whatever—divert you from the road that leads to the goal.

According to the way you behave in life, you will be your greatest friend or your bitterest enemy. There is no more "luck" than that in the world.

THE CONQUESTS OF SILENCE.

Washington never made a speech. In the zenith of his fame he once attempted it, failed, and gave it up, confused and abashed.

In framing the Constitution of the United States, the labour was almost wholly performed in committee, of which George Washington was, day after day, chairman, and he made but two speeches during the convention, of a very few words each. The convention, however, acknowledged the master spirit, and historians affirm that had it not been for his personal popularity and the thirty words of his first speech, pronouncing the plan the best that could be united upon, the Constitution would have been rejected by the people.

Thomas Jefferson never made a speech. He couldn't do it.

Napoleon, whose executive ability is almost without a parallel, said that his difficulty was in finding men of deeds rather than words.

When asked how he maintained his influence over his superiors in age and experience when commander-in-chief of an army in Italy, he said, "By reserve."

The greatness of a man is not measured by the length of his speeches and their number.

Remember that secrecy is your ruling power. Your accumulated force is generated by repressing your desires; for instance, you feel a power drawing you to a friend to inform him of a piece of information you have just obtained. Here is a chance for practice—keep that information to yourself.

If you accumulate these desires, you will find they have an attraction. If you release them, you will leave yourself as empty as a vacuum.

By gratifying the curiosity of those you come in contact with, is to release your accumulated force. By doing so you have permitted a discharge to take place, and the magnetic attraction for the time being has ceased.

Always remain mysterious. Refrain from telling all you know (let the other fellow do that), and you will find you will develop a personality that will draw people to you like the steel shavings to the magnet. Bear in mind that "restraint does not mean dulness."

Be convinced that your accumulated force has a tendency to attract its opposite from others, as surely as the magnet attracts the steel.

ADMIRAL TOGO ON SUCCESS.

PROVIDENCE will confer honour on those who work hard in the study of their duties, and thus virtually win the victory before fighting, while denying honour to those who are satisfied with a temporary success only, and seek personal pleasures in time of peace instead of devoting their leisure to useful research. . . .

Never relax your efforts—on the contrary, be prepared to exert yourselves still more.

FRANKLIN'S MAXIMS OF SUCCESS.

EAT not to fulness; drink not to elevation.

Speak not but what may benefit others or yourself; avoid trifling conversation.

Lose no time; be always employed in something useful; cut off all unnecessary actions.

Use no hurtful deceit; think innocently and justly, and, if you speak, speak accordingly.

Tolerate no uncleanliness in body, clothes, or habitation.

Be not disturbed at trifles, or at accidents common or unavoidable.

Drive thy business; let not thy business drive thee.

Early to bed, early to rise, makes a man healthy, wealthy and wise.

He that hath a calling hath an office of profit and honour.

One to-day is worth two to-morrows.

Buy what thou hast no need of and ere long thou shalt sell thy necessaries.

Keep your eyes wide open before marriage, half shut afterward.

They that won't be counselled can't be helped.

A man may, if he knows not how to save as he gets, keep his nose all his life to the grindstone, and die not worth a groat at last.

Keep thy shop and thy shop will keep thee.

When the well is dry they know the worth of water.

If you would have your business done, go; if not send.

What maintains one vice would bring up two children.

The eye of the master will do more work than both his hands.

Want of care does us more damage than the want of knowledge.

He that by the plough would thrive, himself must either hold or drive.

Work to-day, for you know not how much you may be hindered to-morrow.

Always taking out of the meal tub and never putting in soon comes to the bottom.

Women and wine, game and deceit, make the wealth small and the want great.

Lying rides upon debt's back; it is hard for an empty bag to stand upright.

Sloth makes all things difficult, industry all easy.



THE ROAD TO DEFEAT.

"The road to Defeat is a curious road—
  Nobody thinks he walks there,
Yet all day long a motley throng
  Pushes and crowds and stalks there.
Some are people of brain and worth
  Who have wearied of Truth's long highway—
In the breathless race after riches and place
  They sought for a short-cut byway.

And others have stumbled and missed the road
  And wandered off into Sinning.
When they counted the cost the way seemed lost
  Back into the Right beginning.

Some loiter through meadows of "Time Enough,"
  Some rush through the gates of "Hurry;"
Some seek the defile of "Wait-awhile,"
  And others the fields of "Flurry."

There are many old women and many old men
  Who think they are wise as sages;
And in paths of defeat tread, too, the feet
  Of children of tender ages.
Oh, a very queer road is the road to Defeat,
  Where the people are all so knowing—
Yet never a soul knows the name of his goal
  Nor understands where he is going."

FOR CLOUDY HOURS.

If you have the blues, read the Twenty-seventh Psalm.

If you are losing confidence in men, read the Thirteenth Chapter of First Corinthians.

If people seem unkind, read the Fifteenth Chapter of John.

If you are discouraged about your work, read the One hundred and twenty-sixth Psalm.

If you find the world growing small and yourself great, read the Nineteenth Psalm.

If you cannot have your own way in everything, keep silent and read the Third Chapter of James.

If you are all out of sorts, read the Twelfth Chapter of Hebrews.

PROVERBS.

You will get cold feet if you stand about waiting for dead men's shoes.

o o o

The man who is always making excuses for mistakes may not get the opportunity to do the thing right next time.

o o o

Do not long for to-morrow. If you do, you will waste to-day.

o o o

The failure shakes his head in pity and despair when the successful man will not take his advice.

o o o

Do not drift on the tide. Paddle your own canoe. If you drift, you will presently be saying the river has ceased to flow.

o o o

You would not stop walking because you had once stepped on a tin tack, would you? Very well, do not despair and give up because of a slight rebuff.

o o o

A little learning is a dangerous thing if it gives you "swelled head."

o o o

Dress changes the manners.

o o o

Whose garments wither, shall receive faded smiles.

Men of sense follow fashion so far that they are neither conspicuous for their excess nor peculiar by their opposition to it.

o o o

Many men ascribe to their wit the laughter which is lavished at their stupidity.

o o o

That virtue which requires guarding is not worth the sentinel.

o o o

No object which appeals to the selfish instincts is worth contending for.

o o o

The wisest man may be wiser to-day than he was yesterday, and wiser to-morrow than he is to-day.

o o o

He that will not reason is a bigot. He that cannot reason is a fool. He that dare not reason is a slave.

o o o

Knowledge is safety as well as power. Enlightenment can never work injustice to him who investigates.

o o o

Better be alone than in bad company.

o o o

A man's fate is either in his own hands or in those of the company with whom he associates.

o o o

Vice has no friend like the prejudice which claims to be virtue.

When the judgment's weak, the prejudice is strong.

o o o

If you always live with those who are lame, you will yourself learn to limp.

o o o

If men wish to be held in esteem, they must associate with those who are estimable.

o o o

Honour and profit do not always lie in the same sack.

o o o

Do not judge the feelings of others by what you might feel in their place.

o o o

Life gives us but a few moments, and for those moments we give our lives.

o o o

The man who really knows the most seldom wants to talk about it.

o o o

On the other hand, if you have nothing to say, don't talk about it.

o o o

A shilling dropped in the Savings Bank is worth more than a fiver dropped even on the horse that wins.

o o o

When the "Prince of Good Fellows" has empty pockets, he becomes known as "Poor Old Chap."

o o o

If you burn the candle at both ends, you must expect your friends to say you are light-headed.

o o o

The architects who build castles in the air usually starve in them.

o o o

Success is the way we call it when the result is as we want it.

o o o

Those who think govern those who toil.

o o o

The man that works the hardest keeps his breath for his work. He does not yell about how busy he is.

o o o

Some men jump at conclusions as a woman jumps at a mouse—backwards.

o o o

The wise man is always a good listener.

o o o

A deferred increase of salary is very often the promise of "the sack."

o o o

When a man has a soft job he is living without working.

o o o

To a lazy man to-morrow is always the best day of the year.

o o o

The fool and the football news are never parted.

o o o

Very often a five-minute hot argument will put ice on a life-long friendship.

The man who goes gunning for trouble comes home with his game bag quite full.

o o o

To the poor-spirited man all things are "second-hand" things "marked down" as "remnants" on the "bargain counter."

o o o

Perseverance is the root of all success.

o o o

The world owes every man a living, but it expects him to call and collect his dues.

o o o

Sometimes the road to success is paved with other people's laziness and failure.

o o o

Some of us would be mighty glad of the things we have got, if we only stopped to think of the things the other fellows haven't got.

o o o

Don't dream. If you do, you are likely to fall out of bed, or off your stool.

o o o

The foolish man cannot hatch out success by sucking his pencil, any more than a hen can hatch out a chicken from a golf ball.

o o o

The man who knows least always tries to talk the most.

o o o

When you tell the truth to the man that won't believe you, two people are wasting their time and making enemies.

o o o

All men are born equal, but only babies stay that way.

o o o

Hard work is sometimes mistaken for luck. Never mind that, if the maiden name of your partner is success.

o o o

An investment in knowledge pays the best interest.

o o o

You never know what you can do till you try.

o o o

Do not forget for a moment that your success depends on no one so much as it does upon you.

o o o

To-day is your opportunity, to-morrow some other fellow's.

o o o

A man's brains can do more work than both his hands.

o o o

Industry is the parent of success.

o o o

The world pays a salary for what you know.

o o o

Put your own shoulder to the wheel.

o o o

Energy can do anything.

o o o

Employment brings enjoyment.

o o o

Industry is the parent of virtue.

A young man idle, an old man needy.

o o o

'Tis deeds must win the prize.

o o o

Take time by the forelock.

o o o

To-day is yesterday's pupil.

o o o

Lost time is never found again.

o o o

Care and diligence bring luck.

o o o

Thinking is very far from knowing.

o o o

Few things seem so possible as they are till they are attempted.

o o o

He that is not wise, will not be taught.

o o o

If thou wilt, thou shalt be taught.

o o o

A good worker should have good wages.

o o o

Think of ease and work on.

o o o

To-morrow is the reaping of to-day.

o o o

No man has guessed his capabilities.

o o o

Little strokes fell great oaks.

o o o

Any time means no time.

o o o

Nothing succeeds like success.

o o o

A good example is the best sermon.

o o o

Wisdom is rare.

o o o

Be not wise in thine own eyes.

o o o

Money is not gained by losing time.

o o o

Neglected talents rust into decay.

o o o

A lazy spirit is a losing spirit.

o o o

Absence of occupation is not rest.

o o o

Sloth is the mother of poverty.

o o o

The mill gains by going.

o o o

The confidence of ability is ability.

o o o

Step by step one goes far.

o o o

To-day gold—to-morrow dust.

He that gathereth by labour shall increase.

o o o

Nothing falls into the mouth of a sleeping fox.

o o o

He who would get at the kernel must crack the shell.

o o o

Knowledge is power.

o o o

Never put off till to-morrow, what you can do to-day.

o o o

The men who succeed do something—do it intelligently.

o o o

He who thinks intelligently and acts quickly—compelling the fruits of his labour to work for him—forces success to perch upon his banners.

o o o

He that prepareth for the day of sickness and trouble while yet afar off, is wise.

o o o

Men often sit with their dish upside down while it is raining plenty. After the shower is passed, they wonder why they did not get their share. Moral: One minute of action at the right time is worth weeks of groans and regrets.

o o o

There is always a chance in every man's life to better himself, if he can. Then make your hay while the sun doth shine is a motto for every man.

o o o

"Riches have wings." They fly to many a man's door, who is so slow to open that they fly away again—then he mourns over his "hard luck"—he ought to call it "stupidity."

o o o

Over caution has cursed and ruined as many people as "lack of caution." "Pluck" and "luck" are nearly synonymous terms. The changing of one letter makes both alike.

o o o

Behold, the angel of prosperity and plenty knocketh at thy door, even thine.

o o o

The most golden opportunity will, if neglected, leave you in poverty.

o o o

Let the opportunity pass and you pay the penalty of neglect.

o o o

To some people common-sense is an ice chest. They keep the things they know in a frozen state.

o o o

If you stop work and stare at success she will leave the room.

o o o

The man who puts a clove in his mouth after a drink is the same man that uses hair dye on a bald head.

o o o

Worry is very often going through troubles that don't happen.

o o o

The hard worker will never be arrested because he killed time.

Nothing is so astonishing to the chump as somebody else's success.

o o o

You say "Life is a tragedy." Well, why not act it well? Get applause as a good actor in a bad part.

o o o

Never lose your temper where your employer can find it.

o o o

When you neglect an opportunity you have insulted it. You have got to sit on a doorstep then till it comes along again.

o o o

When a man is his own worst enemy the fight is always to a finish.

o o o

The man that means the most does the most and says the least.

o o o

Be careful that opportunity doesn't ring your door bell when you are taking your beauty sleep.

o o o

The dreamer persuades himself that it is not laziness which possesses him, but a fine and noble reticence.

o o o

An irrefutable token of British manhood (is) a stunted, well-blackened briar pipe.

o o o

You can't bottle up energy; it must go somewhere.

o o o

All is fair between schoolboys and schoolmasters.

o o o

There's many a devout heart that beats beneath a loud check suit.

o o o

No one can do more for the world than helping people who are helpless.

o o o

I like to be generous when I can; it's the best cure for insomnia in the world.

o o o

Put people into new circumstances and you can always judge them.

o o o

People always like to talk about things they haven't got. When we get a thing we cease to talk about it.

o o o

There's nothing serious in life—except the tragedy of growing old.

o o o

The output of genius is no more to be governed by expediency than is sensibility by a Waterbury watch.

o o o

Suffering is the great teacher of the soul, instructing it in the understanding of other souls, in sympathy and compassion.

o o o

None of us wants to be what we are, or to do what we do. What we all want to be is perpetually happy, only we don't know how to attain it.

The world is full of many better things than money; but you can't get them without money. You can't even get a Bible without money.

o o o

The wise man understands the fool, for he was once a fool himself; but the fool does not understand the wise man, for he was never wise.

o o o

There's no sky like the sky above one's old home.

o o o

The man who never changes his views must shut his eyes to many new facts, and shut his ears to many new arguments.

o o o

Few see the world through their own eyes; the majority see through the eyes of others.

o o o

Some people voluntarily deny themselves comforts and pleasures, but they usually make up for that by feeling virtuous.

o o o

Life is not a pastime; it is a business, and a solemn business.

o o o

The human race prospers and survives by mutual aid more than by competition.

o o o

The steady eye and the buoyant spirit are rarer than they ought to be.

o o o

Society is divided into two classes—the men who do all the work of life, and those who find fault with it when it is done.

o o o

The artistic temperament is a disease that affects amateurs.

o o o

"Everything comes to the man that waits." Yes, but are you quite sure of the appointment?

o o o

As a rule we find our friends and counsellors anywhere but in our own family.

o o o

Happiness is only another word for peaceful environment and a contented mind.

o o o

A man's only a definite amount of force in him, and if he spends it in one way he goes short in another.

o o o

It is our membership in society that makes us capable of morality; and it is consciousness of that membership that endows us with a moral sense.

o o o

There are things necessary to happiness that the world cannot give.

o o o

The path of duty is extremely narrow, but there is no overcrowding.

o o o

There's no use making the same rules for men and women. God made them different, and different they'll be so long as the world lasts.

Of a sane man there is only one safe definition: he is a man who can have tragedy in his heart and comedy in his head.

o o o

Family ties have a nasty habit of developing into family knots.

o o o

Happiness is like the echo: it answers but *does not* come.

o o o

War is a dreadful thing, and unjust war is a crime against humanity. But it is such a crime because it is unjust, not because it is war.

o o o

No man does a thing better for having his confidence damped at the outset, and to speak of difficulties is in a sense to make them.

o o o

If there weren't so many fools in the world, there wouldn't be so many lawyers; and if there weren't so many lawyers there wouldn't be so many fools.

o o o

There may be such a thing as the friendship of prosperity; but surely it cannot be compared with the friendship of adversity. Men, stooping, come together.

o o o

A man who always laughs is as bad as a dog who always wags his tail.

o o o

Pessimists have a nasty knack of finding the truth.

o o o

After all, there is something of grit in blind obstinacy.

o o o

The ideal of yesterday is the sport of to-day.

o o o

Life's a game of questions and answers, and the wise ones ask few questions and give brief answers to those put to them.

o o o

There is no such thing as fighting on the winning side. One fights to find out which is the winning side.

o o o

People who have no decided bent for anything naturally think that whatever they undertake is not the work they are most fitted for.

o o o

It ain't the storms that get on a man's nerves, it's the everlasting waiting for 'em.

o o o

A lazy woman is like a hot room. Both are unhealthy, but they cannot help it.

o o o

Without his vices, the world would never have known that many a man was a genius.

o o o

A man walks with a stick, but it is not until you take away the stick that he knows how much he had leant upon it.

o o o

We all have ideas that don't bear examination.

o o o

The sweetest thing in the world (is) a perfect woman soul.

The saddest of all regrets (is) the regret for the generous dream to which one's heart will no longer respond.

o o o

We are actors (unless in scenes of mere privacy) through life, and even in death.

o o o

To struggle against friends true courage is required. It is like putting out your own fire to remain in the cold.

o o o

The wealthy of all races belong to one community, and are often detached from the people to whom they belong.

o o o

Capital is a good servant, but a mighty poor master.

o o o

What are the two most important things in a man's character? His attitude towards money and his attitude towards women.

o o o

A number of people in this world live on illusions.

o o o

It is far more important to be just than to be sympathetic.

o o o

When we neglect to embrace opportunity it is because we have our hands in our pockets.

o o o

What is really wanted in life is consistency of purpose, integrity of character, and stability of mind.

o o o

Men who are so afraid of doing foolish things that they lack the courage to attempt wise ones, will never do much.

o o o

Knowledge is the source of all goodness; ignorance the source of all evil.

o o o

He who is too big for his shoes must of necessity limp.

o o o

It is the law of heaven that the world is given to the hardy and to the self-denying, whilst he who would escape the duties of manhood will soon be stripped of the pride, the wealth, and the power, which are the prizes which manhood brings.

o o o

It's precious easy to behave well when you've got everything you want.

o o o

We find in a place just what we bring to it.

o o o

For work in some shape everyone is born, and those who neglect to fulfil it may be written down as failures.

o o o

Those who govern their lives by their heads are not as a rule either the happiest or the cleverest.

o o o

A wise man should talk nonsense only to his peers.

o o o

The happiness and youth of a woman depend upon the degree in which she is loved, and in the degree in which she returns that love.

o o o

A husband never commands a wife who is worth having.

It matters little that we cannot write a "Hamlet," or add two and two, if only we can rule our own souls, and shape them to an existence more than temporal.

o o o

Good manners come from the heart, not from rules, though rules are good.

o o o

We are at liberty to have an opinion on the weaknesses of others. After all, we cannot go through the world blindfold, and it is only when we begin comparing ourselves favourably with others that the mischief begins.

o o o

A quixotic act to-day is regarded as something almost criminal if it entails a loss of money.

o o o

The fret of the world seems to pass by some natures, and the heights of tragedy and comedy are hidden by the mists of the valley of content.

o o o

The lover speaks beyond the senses, and his whisper is audible across centuries. Life is nothing to him, nor death either; by loving he has put them both among the trivialities.

One might as well be dead as alive to look with dull eyes at the world, not finding it wonderful.

o o o

The artistic temperament is not one that cares to go into detail, and has at the best a very sketchy idea of the true management of shillings and pence.

o o o

The true genius can no more help exercising his special capacity than a bird can resist flying.

o o o

Its always your sentimentalist who cuts the poorest figure in this life, and then blames some outside agency.

o o o

When we envy a rich man we call him a financier; when we despise a poor one we call him a fool. It is as difficult to admire success heartily as it is to pity failure sincerely.

o o o

Proverbs have been termed the "hob-nailed truths of the people," and they certainly are merciless in treading on tender points which ordinary language is inclined to avoid.

SAYINGS OF MAHOMET.

HEAVEN lieth at the feet of mothers.

Actions will be judged according to intentions.

The best of alms is that which the right hand giveth and the left hand knoweth not of.

True modesty is the source of all virtues.

To gladden the heart of the weary, to remove the suffering of the afflicted, hath its own reward. In the day of trouble, the memory of the action cometh like a rush of the torrent, and taketh our burden away.

Mankind will not go astray, after having found the right road, unless from disputation.

"What is Islam?" I asked Lord Muhammad. He said, "Purity of speech and charity."

This world is a prison for the faithful, but a paradise for unbelievers.

God's kindness towards His creatures is more than a mother's towards her babe.

The world and all things in it are valuable; but the most valuable thing in the world is a virtuous woman.

It is better to teach knowledge one hour in the night than to pray the whole night.

Trust in God, but tie your camel.

TRIALS GENIUS COPED WITH.

DEFOE had more than one dose of Newgate and the pillory.

Spenser, the poet, suffered the extremes of poverty and neglect.

Cowper was all his days overshadowed by the gloom of insanity.

Julius Cæsar had weak digestion and was subject to epileptic fits.

Cervantes was always poor and constantly annoyed by his creditors.

Milton was blind in his old age and often lacked the comforts of life.

Le Sage was poor all his life. In old age he was dependent on his son.

Gibbon had the gout. He became so stout that he could not dress himself.

Tasso was miserably poor most of his days. His miseries finally drove him mad.

Charlemagne had an ulcer in his leg that gave him much annoyance for many years.

Johnson was near-sighted and his face much disfigured by scars resulting from scrofula.

Byron was club-footed, and the fact was a source of constant misery to him all his life.

Dante passed most of his life as an exile from the only city in which he cared to live.

SAYINGS OF RUSSELL SAGE.

MR. RUSSELL SAGE, the late American millionaire, always ascribed his prosperity to caution. Some of his sayings are worth remembering.

Any fool can earn a dollar, but it takes a wise man to save it. I saved the first dollar I ever earned.

The holiday habit is business gone astray.

The tender care of a good wife is life's finest reward.

There is no such thing as the curse of money. A good man cannot have too much money.

A good judge of a horse is a good judge of man.

LORD BEACONSFIELD ON SUCCESS.

PROGRESS in life wants taking cooly. Attaining success is often something like catching a train. You will see one man walking at a good pace that he can keep up till he gets there. Another runs till he cannot progress at all. Vast numbers of people are always getting pumped out!

THE WAY THEY DID IT.

HERE are the secrets of the success of a few world-famous masters of industry.

SIR HIRAM S. MAXIM, inventor of the Maxim gun:—

An American once advertised that he was able to inform anyone how to get rich, providing 25 cents were sent him. His advice was very simple and direct: "Work very hard and don't spend a cent."

SIR ALFRED JONES, the celebrated shipowner:—

Be thorough in work. Temper caution with vigour. Do as you expect to be done by. Take life seriously. Remember, the way to success is by hard work.

SIR THOMAS LIPTON, Bart., merchant:—

Beware of strong drink. Remember, corkscrews have sunk more people than cork-jackets will ever save. Be civil. Treat rich and poor alike. The workman's wife with her basket on her arm is entitled to as much respect as the lady who comes in her carriage. Be punctual; it is the soul of business. If you stick to business, business will stick to you.

THE LATE WILLIAM WHITELEY, universal provider:—

Add your conscience to your capital. Make your business your hobby. Be just. Sell only what does you credit. Pay as you go; and remember, there is no credit in doing what could easily have been done equally well by anyone else.

ADOLPH TUCK, picture post card king:—

Be thorough. Be deliberate in your plans, and bold in executing them. Above all, remember thoroughness.

THOUGHTS ON FAULTS.

ONLY those faults which we encounter in ourselves are insufferable to us in others.—Madame Swetchine.

Best men oft are moulded out of faults.—Shakespeare.

Why do we discover faults so much more readily than perfections?—Madame de Sevigne.

He shall be immortal who liveth till he be stoned by one without fault.—Fuller.

Just as you are pleased at finding fault, you are displeased at finding perfections.—Lavater.

If the best man's faults were written on his forehead, he would draw his hat over his eyes.—Gray.

It is his nature's plague to spy into abuses; and oft his jealousy shapes faults that are not.—Shakespeare.

Had we not faults of our own we should take less pleasure in observing those of others.—Rochefoucauld.

It is not so much the being exempt from faults as the having overcome them that is an advantage to us; it being with the follies of the mind as with weeds of a field, which, if destroyed and consumed upon the place where they grow, enrich and improve it more than if none had ever sprung there.—Swift.

TAKE TIME—

To say "Yes" to a proposal which calls for a big expenditure of cash.

To make up your mind as to a man's disposition and honesty.

To weigh an innuendo against anyone before repeating it.

To investigate before condemning on heresay evidence.

To think of what is best to be done in a trying situation.

To arrange your business affairs before starting on a long journey.

FAILURES.

FAILURES are stepping stones to success for strong hearts determined to persevere.

Napoleon failed as an essay writer, Shakespeare as a wool merchant, President Lincoln as a shopkeeper, Grant as a tanner. But that indomitable something resident in the hearts of strong men did not permit them to brood over their failures, but gave them courage for other attempts.

If you have failed, don't stop to make excuses, any more than when you win you stop to count victories!

Keeping eternally at it, through stress and storm, through bitterness and defeat, brings a man at last to the place where success crowns his efforts.

Your failure will lead to more painstaking endeavour, more heroic attempts, if you are the stuff of which true men are made. So it comes that your failure is, after all, the herald of ultimate victory!

It is far from being true, in the progress of knowledge, that after every failure we must recommence from the beginning. Every failure is a step to success; every detection of what is false directs us toward what is true; every trial exhausts some tempting form of error. Not only so; but scarcely any attempt is entirely a failure; scarcely any theory, the result of steady thought, is altogether false; no tempting form of error is without some latent charm derived from truth.

SOME NATIONAL PROVERBS.

SPAIN.—Sloth is the key of poverty.

France.—He that spends more than he should, will not have to spend what he would.

Italy.—One catches more flies with honey than vinegar.

China.—The gem cannot be polished without friction: no man is perfected without adversity.

Greece.—He who enlarges his heart restricts his tongue.

America.—Resolve to perform what you ought; perform without fail what you resolve.

Russia.—Trust in God, but look to yourself.

Japan.—Too much courtesy is discourtesy.

RUSSIAN PROVERBS.

THE heart has ears.

Home is a full cup.

Calumny is like a coal: if it does not burn it will soil.

Sorrow kills not, but it blights.

The pine stands afar, but whispers to its own forest.

Behind the orphan God Himself bears a purse.

By that which wounded may your wound be cured.

Pray to God, but row to shore.

The wolf catches the destined sheep.

Be born neither wise nor fair, but lucky.

A parent's blessing can neither be drowned in water nor consumed in fire.

He who labours afield and prays to God at home will never starve.

A bad peace is better than a good quarrel.

To rotten wares the seller is blind.

Fear not the threats of the rich but the tears of the poor.

LORD WOLSELEY ON SUCCESS.

I BELIEVE success in life is within the reach of all who set before them an aim and an ambition that is not beyond the talents and ability which God has bestowed upon them. We should all begin life with a determination to do well, whatever we take in hand, and if that determination is adhered to with the pluck for which Englishmen are renowned, success, according to the nature and quality of our brain, is, I think, a certainty. The first step on the ladder that leads to success is the firm determination to succeed; the next is the possession of that moral and physical courage which will enable one to mount up, rung after rung, until the top is reached.

WHAT GREAT MEN HAVE SAID ABOUT SUCCESS.

It is success that colours all in life:
Success makes fools admired, makes villains honest;
All the proud virtue of this taunting world
Fawns on success and power, howe'er acquired.—Thomson.

Success makes success, as money makes money.
—Chamfort.

Success is attained through manifold struggles and defeats.—A. B. Alcott.

Success, in the majority of circumstances, depends on knowing how long it takes to succeed.—Montesquieu.

He that would relish success to purpose, should keep his passion cool, and his expectation low.—Jeremy Collier.

No abilities, however splendid, can command success without intense labour and persevering application.
—A. J. Stewart.

What, though success will not attend on all,
Who bravely dares must sometimes risk a fall.
—Smollett.

Very few things are brought to a successful issue by impetuous desire, but most by calm and prudent forethought.—Thucydides.

The talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame.—Longfellow.

The recognition of a determinate purpose in life, and a sturdy adhesion to it through all disadvantages, are indispensable conditions of success.—Punshon.

If you wish success in life, make perseverance your bosom friend, experience your wise counsellor, caution your elder brother, and hope your guardian genius.—Addison.

The great high road of human welfare lies along the old highway of steadfast well-doing; and they who are the most persistent, and work in the truest spirit, will invariably be the most successful; success treads on the heels of every right effort.—S. Smiles.

There is nothing so sure of succeeding as not to be over brilliant, as to be entirely wrapped up in one's self and endowed with a perseverance which, in spite of all the rebuffs it may meet with, never relaxes in the pursuit of its object.—D. Grimore.

The surest hindrance to success is to have too high a standard of refinement in our own minds, or too high an opinion of the judgment of the public; he who is determined not to be satisfied with anything short of perfection will never do anything at all either to please himself or others.—Haslitt.

The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men, facing rough and smooth alike as it came, and so found the truth of the old proverb, that "Good times and bad times and all times pass over."—C. Kingsley.

GOLDEN RULES OF CHARLES I.

Profane no Divine ordinances.

Touch no state matters.

Urge no health.

Pick no quarrels.

Maintain no ill opinions.

Encourage no vice.

Repeat no grievances.

Make no comparisons.

Keep no bad company.

Take no long meals.

Lay no wagers.

These rules observed will obtain thy peace and everlasting gain.

THE CLIMBER.

"Ere victory is his we try
To push him down and crowd him back;
We seek to trip him on the sly,
We watch for chances to attack.

But when despite us he has won
We put our jealousy away,
And clap our hands and, cheering, run
To give him all the help we may."

THE BOOKS THEY READ.

Beethoven was fond of history and novels.

Cowper read only his Bible and his prayer-book.

Chopin rarely read anything heavier than a French novel.

Voltaire's favourite classical author was Juvenal, the satirist.

Rossini for nearly thirty years read nothing but French novels.

Jean Paul Richter had only five or six books, all philosophical.

Lord Clive said that "Robinson Crusoe" beat any other book he ever read.

Franklin read all he could find relating to political economy and finance.

Michael Angelo was fondest of the books of Moses and the Psalms of David.

Bach was no great reader, but much enjoyed books of jokes and funny stories.

Hogarth was fond of joke-books and farces, and enjoyed them immoderately.

Mario, the great tenor, read anything he could obtain relating to sports or hunting.

George III. for many years of his life read nothing but his Bible and prayer-book.

Haydn liked stories, and he said: "The more love there is in them the better."

De Vinci read Pindar and thought him the noblest poet who ever wrote in any language.

Swift made a special study of the Latin satirists, and imitated their style and language.

Heine seldom read anything but poetry, but he read that with the most scrupulous attention.

Baxter read only the Bible, and best enjoyed the prophecies of Isaiah and the Psalms.

Wordsworth was fond of the poetry of Burns, but said the latter was too rough and uncouth.

"You despise books; you, whose whole lives are absorbed in the vanities of ambition, the pursuit of pleasure, or in indolence; but remember that all the known world, excepting only savage nations, is governed by books."
—Voltaire.

MY BOOKS.

I love my books as drinkers love their wine;
The more I drink, the more they seem divine;
With joy elate my soul in love runs o'er,
And each fresh draught is sweeter than before!
Books bring me friends where'er on earth I be,
Solace of solitude—bonds of society.

I love my books! they are companions dear,
Sterling in worth, in friendships most sincere;
Here talk I with the wise in ages gone,
And with the nobly gifted of our own:
If love, joy, laughter, sorrow please my mind,
Love, joy, grief, laughter in my books I find.
Francis Bennoch.

WILL you go and gossip with your housemaid, or your stable-boy, when you may talk with kings and queens, while this eternal court is open to you, with its society as wide as the world, multitudinous as its days, the chosen, and the almighty, of every place and time? Into that you may enter always; into that you may take fellowship and rank according to your wish; from that, once entered into it, you can never be outcast but by your own fault; by your aristocracy of companionship there your own inherent aristocracy will be assuredly tested, and the motives with which you strive to take high place in the society of the living measured, as to all the truth and sincerity that are in them, by the place you desire to take in this company of the dead.—Ruskin.

THE BEST AMUSEMENT.

FOR amusement select as far as possible the best of the kind. The great reason why amusements are little honoured and often regarded as waste of time, is that people so frequently choose the poorest instead of the best. In music, the cheap and transient are preferred to the good and permanent; in painting, bright colours and glittering effects are admired, while the faithful work of the true artist is passed by; in the drama, sensational plays are demanded, while real genius goes unappreciated; in society, the conversation is flippant or gossipy, when it might be ennobling and refining; and, in the family, the whole tone of thought and feeling is often suffered to sink into triviality, instead of being raised to pure and noble aims and purposes.

REMEMBER THIS.

FOR clearness read Macaulay.

For logic read Burke and Bacon.

For action read Homer and Scott.

For conciseness read Bacon and Pope.

For sublimity of conception read Milton.

For vivacity read Stevenson and Kipling.

For imagination read Shakespeare and Job.

For elegance read Virgil, Milton, and Arnold.

For common sense read Benjamin Franklin.

For simplicity read Burns, Whittier, and Bunyan.

For smoothness read Addison and Hawthorne.

For interest in common things read Jane Austin.

For humour read Chaucer, Cervantes, and Mark Twain.

For choice of individual words read Keats, Tennyson, and Emerson.

For the study of human nature read Shakespeare and George Eliot.

For loving and patient observation of nature read Thoreau and Walton.

THERE ARE TEN THINGS FOR WHICH NO ONE HAS YET BEEN SORRY—THESE ARE:—

1. For doing good to all.
2. For being patient toward everybody.
3. For hearing before judging.
4. For thinking before speaking.
5. For holding an angry tongue.
6. For being kind to the distressed.
7. For asking pardon for all wrongs.
8. For speaking evil of none.
9. For stopping the ears to a talebearer.
10. For disbelieving most of the ill-reports.

WHAT SHOULD HOME BE?

What is home for? Peace.

What do many of us make it?

A place for relating trials.

A place for displaying tempers.

A place for being disagreeable.

A place for dispute.

A place for haste.

A place for fault-finding.

A place for fretting and worrying.

A place for tears.

A place for snarls.

A place for growling.

A place for swearing.

A place for sulking.

A place for meanness such as none but a home companion would forgive; for ugliness such as none would inflict on a stranger.

Home should be a place for rest, for cheer, for warmth, for comfort, for forbearance; a place for peace, repose; a place where the soul may extend toward a nobler, better life.

Home! The word itself comes from the Sanskrit Ksema, meaning abode, place of rest, security.

Sometimes blessings come to us disguised as misfortunes; patience is a gift of experience; sarcasm is a sword without a handle—he who wields it must have a care that he himself is not cut.

MEASURE FOR MEASURE.

Give to the world the best you have,
And the best will come back to you.
Give of the friendship that all men crave,
And your friends will be many and true.
Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.
Give truth, and your gifts will be paid in kind,
And honour will honour meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

DON'T ARGUE.

They say that free discussion is good for the lungs, but we only know it is bad for the temper.

But, if you must argue, do not argue about matters of fact.

When Jones at the office dares to state that in the Football Final of 1892 it was the Geelong team that knocked out the South Melbourne boys by three goals to one, do not tell him that he is a fool not to know that it was Carlton that beat Essendon on that occasion, and that there was only one goal scored in the match.

Remember that whenever you find yourself arguing with a fool, the odds are that the other fellow is doing precisely the same thing.

And whether you are right or wrong, it does not matter, and it does not add to your popularity.

If you are wrong, he will go home and look the matter up, and on the following morning bring documentary evidence to prove that you did not know what you were talking about. And then you will hate him.

On the other hand, if you are right you will produce the documentary evidence. And then the only difference will be that he will hate you.

HURRY AND DESPATCH.

Among the many causes of poor and inefficient work is the habit of hurry, which takes possession of some busy people. Having, or imagining they have, more to do in a given time than can be done properly, they grow confused, agitated, and nervous; and, under this pressure, they proceed with the work in hand without requisite deliberation and care, perhaps omitting parts of it—sometimes important parts—and producing at last an imperfect and inferior performance, which can be neither permanent nor satisfactory. There is hardly any employment, from the simplest manual work to the most complex and difficult mental labour, that does not suffer from this cause.

WHY DON'T YOU?

Some things there are you cannot do,
For which you weren't intended;
But there are paths you might pursue
Up which you've never wended.

Why try to do what can't be done
While that which can is waiting?
The little things, not yet begun,
Might prove so compensating!

A smile for those who find it hard
To face the world of sorrow.
Ah! Say, what is there to retard
That smile from you to-morrow?

A helping hand for one whose day
Is near the end and dreary.
Ah! Why not help him on his way,
And make the end more cheery?

If but a smile comes back to you,
You'll be the gainer, won't you?
So easy 'tis for you to do,
And, if you can, why don't you?

AN ARAB PROVERB.

Men are four.

He who knows not, and knows not he knows not, he is a fool—avoid him.

He who knows not, and knows he knows not, he is simple—instruct him.

He who knows, and knows not he knows, he is asleep—awake him.

He who knows, and knows he knows, he is wise—follow him.

FIVE ARAB MAXIMS.

Never tell all you know; for he who tells everything he knows often tells more than he knows.

Never attempt all you can do; for he who attempts everything he can do often attempts more than he can do.

Never believe all you may hear; for he who believes all that he hears often believes more than he hears.

Never lay out all you can afford; for he who lays out everything he can afford often lays out more than he can afford.

Never decide upon all that you may see; for he who decides upon all that he sees often decides on more than he sees.

REWARD OF MERIT.

Perhaps no one will thank you for the efforts that you make
To spare the feelings of a friend or foe;
When you listen to a story just for old acquaintance' sake
And laugh at anecdotes of long ago.
Your great forbearance toward the man who slaps you on the back
And wrings your hand until 'tis limp and lame
Its due appreciation on this earth may sadly lack,
But the angels will record it just the same.

Be patient, friend, and do not smite the person at the play
Whose rhythmic feet keep tapping on your chair,
Nor threaten him who hums the tunes the orchestra may play
Or to his friend relates the plot with care.
'Tis true, your little sacrifices made from day to day
Scant notice from the busy world will claim.
They may be dismissed as trifles, as the crowd moves on its way,
But the angels will record them just the same.

SOME OF THE BISHOP OF CARLISLE'S PRECEPTS.

THERE are two kinds of people in the world: one set who speak before they think—a big and bad set; and another set who think before they speak—a small and good set.

I have no hope for young people who like easy things to do.

Both our success and happiness depend upon our work; if we don't put our shoulder to the wheel of life we shan't make much out of life.

It is only weak and foolish creatures who make a fuss when they are trying to do a big thing.

It is not the things you see that are the important things in life.

Your gifts are like a fire—unless you stir them up they will go out.

WHY HE GOT THE VACANCY.

HIS letter of application was businesslike and concise, and written legibly upon plain paper. His interview was fixed for a certain time, and he arrived punctually to the second.

He was dressed quietly and suitably, and gave an impression of self-respect.

He answered all questions clearly and modestly, and did not launch out into long-winded rigmaroles of former positions.

PRESIDENT ROOSEVELT ON SUCCESS.

"So long as you gamble," said President Roosevelt, "you won't know what prosperity means. So long as you drink, which pretty nearly always goes with gambling, you'll never be out of trouble. Lead the simple life, quit gambling and drinking—be a sensible man, and prosperity will come to you."

That is very sound advice of the American President's.

A man who gambles away his money is making a fool of himself—there is no other way of looking at the matter. He is degrading himself, he is losing his self-respect and his health—two of the essentials of success. One cannot get on without self-respect; one cannot do good work if one be ill.

"Health is good," says Emerson curtly. He might have gone further, and said, "Health is priceless."

Play is a first-rate thing, so long as you know it is play.

We shall win in the future, not by seeking to take the course that is pleasantest, but by finding out the course that is right, and following that.

You must trust to the citizen himself to work out the ultimate salvation of the state.

The crimes of craft and the crimes of violence are equally dangerous.

It is not a kindness to bring up a child in the belief that it can get through life by shirking the difficulties.

I despise the man who will not work.

SOME OF THE KAISER'S MAXIMS.

BE strong in grief.

An hour of joy sufficeth to make us forget a thousand hours of bitterness.

Never wish for what you cannot get.

Find good in everything; in men and nature find joy.

Take the day just as it offers itself to you; take men just as they are.

A mistrustful man does wrong to his fellow-men, thus he wrongs himself.

The world is so large, and the man is so small, that it is not possible for a man to be the centre of the world.

COMING HOME TO ROOST.

The lies I told for lying's sake,
  And did not care "a fig;"
The foolish lies that went to make
  A little man look big.

The blacker lies I also told
  To hide away a sin;
And then the lies that from me rolled
  To keep the others in.

Grim, gaunt, and grey, like ghostly things,
  They're coming home to roost
In after years, when trouble brings
  The wreck that they produced.

Ah, senseless lies! Had I but thought
  How they to roost would come,
I would have held my tongue, and fought
  My way as one born dumb.

Thoughts from Great Minds.

THE BATTLE OF LIFE.

Life is a fight; millions fail; only the strong win. Failure is worse than death. Man's eternal strength is created by watching circumstance like a hawk, meeting every rebuff stiff and straight, laughing at her pitfalls, which in the beginning of life are excess, excess, and always excess, and all manner of dishonour. Strength is created by adversity, by trying to win first the small battles of life, then the great; by casting out fear, by training the mind to rule in all things—the heart, the passions, the impulses, which if indulged in make the brain the slave of the master. Success, for which alone a man lives, if he be honest with himself, comes to those who are strong.

—Gertrude Atherton in "Rulers of Kings."

MONEY—ITS USE AND ABUSE.

Not for to hide it in a hedge,
Nor for a train attendant,
But for the glorious privilege
Of being independent.—Burns.

Let us no longer cheat our consciences by talking of filthy lucre. Money may always be a beautiful thing. It is we who make it grimy.—J. M. Barry.

Neither a borrower nor a lender be:
For loan oft loses both itself and friend;
And borrowing dulls the edge of husbandry.

—Shakespeare.

Never treat money affairs with levity—money is character.—Sir E. Bulwer-Lytton.

EXAMPLES—MODELS.

Ever their phantoms rise before us,
Our loftier brothers, but one in blood;
By bed and table they lord it o'er us,
With looks of beauty and words of good.

—John Sterling.

Real glory
Springs from the silent conquest of ourselves,
And without that the conqueror is nought
But the first slave.

Really beautiful things can't go out. They may disappear for a little while, but they must come back. It's only the ugly things that stay out after they've had their day.—W. D. Howells.

Be always displeased in what thou art, if thou desire to attain to what thou art not; for where thou hast pleased thyself, there thou abidest.—Quarles.

Slow in forming, swift in acting; slow in the making, swift in the working; slow to the summit, swift down the other slope; it is the way of nature and the way of the human mind.—Anthony Hope.

Do one thing at a time. When I was a student, I kept the partition between what I was doing and every other thought, so that I might concentrate my attention upon what I was doing, and by that means I succeeded.

—Judge Willis.

Pitch thy behaviour low, thy projects high,
So shalt thou humble and magnanimous be.
Sink not in spirit; who aimeth at the sky
Shoots higher much than he that means a tree.

Opportunity has hair in front, behind she is bald; if you seize her by her forelock you may hold her, but, if suffered to escape, not Jupiter himself can catch her again.

—From the Latin.

Rich are the diligent, who can command
Time, nature's stock! and could his hour-glass fall,
Would, as for seed of stars, stoop for the sand,
And, by incessant labour, gather all.—D'Avenant.

Patience is the finest and worthiest part of fortitude, and the rarest too. Patience lies at the root of all pleasures, as well as of all powers. Hope herself ceases to be happiness when impatience companions her.

—John Ruskin.

This above all—to thine own self be true
And it must follow, as the night the day,
Thou canst not then be false to any man.

—Shakespeare.

Might I give counsel to any young man, I would say to him, try to frequent the company of your betters. In books and in life, that is the most wholesome society; learn to admire rightly; the great pleasure of life is that. Note what great men admired; they admired great things; narrow spirits admire basely and worship meanly.

—W. M. Thackeray.

Every person has two educations, one which he receives from others, and one, more important, which he gives to himself.—Gibbon.

Is there one whom difficulties dishearten—who bends to the storm? He will do little. Is there one who will conquer? That kind of man never fails.—John Hunter.

The wise and active conquer difficulties,
By daring to attempt them: sloth and folly
Shiver and shrink at sight of toil and danger,
And make the impossibility they fear.—Rowe.

Seest thou a man diligent in his business? He shall stand before kings.—Proverbs of Solomon.

That man is but of the lower part of the world that is not brought up to business affairs.—Owen Feltham.

There is no action of man in this life, which is not the beginning of so long a chain of consequences, as that no human providence is high enough to give us a prospect to the end.—Thomas of Malmesbury.

With good luck one can accomplish anything, but good luck is just one of the things that cannot be arranged for, even by the cleverest people.—Frankfort Moore.

Tell the truth, live openly, and stick to your friends; that's the whole of the best morality in the world.
—Sarah Grand.

The man who over-estimates the foolishness of others is himself the biggest fool concerned.—Seton Merriman.

Every wrong brings with it its own punishment. It may be added that it frequently leaves it at the wrong house.—Barry Pain.

To do the thing which you know you ought to do at the time when you know you ought to do it, whether you like it or not—this will ensure success.—Anon.

Children may be strangled, but Deeds never; they have an indestructible life, both in and out of our consciousness.—George Eliott.

Fame comes only when it is deserved, and then it is as inevitable as destiny, for it is destiny.—Longfellow.

He is sick or poor according to what he is, not according to what he has.—Beecher.

Prosperity of itself never made any man supremely happy.—Theo. Roosevelt.

FORGIVE AND FORGET.

Revenge may be sweet to the man who believes
In the malice-made methods of living;
But happier far is the man who perceives
That it isn't so sweet as forgiving.

Remembering wrongs may be all very well
That were once on a time so upsetting;
But why on such things need the memory dwell,
When there's joy to be had in forgetting?

Forgive and forget! And the light that will shine
Where the darkness was great will be glorious;
The joy in your heart will be simply divine,
For you'll know that it's virtue victorious.

NEVER TOO LATE TO LEARN.

Socrates, at an extreme old age, learned to play on musical instruments.

Cato, at eighty years of age, learnt the Greek language.

Plutarch, when between seventy and eighty, began the study of Latin.

Sir Henry Spellman neglected the sciences in his youth, but he commenced the study of them when he was between fifty and sixty years of age; after this time he became a most learned antiquarian and lawyer.

Doctor Johnson applied himself to the Dutch language but a few years before his death.

Ludovico Lonaldesco, at the great age of 115, wrote the memoirs of his own times.

Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year.

Dryden, in his sixty-eighth year, commenced the translation of the "Iliad," his most pleasing production.

Ogilvy, the translator of Homer and Virgil, was unacquainted with Latin and Greek until his fiftieth year.

Dr. Carty acquired nearly all the dialects of India after he was well advanced in life.

SINS OF OMISSION.

It isn't the things that we do so much,
As the things that we leave undone,
That give to our hearts a remorseful touch
In the changeable race we run.

"If only I'd done what I meant to do,
When the time and the chance were mine!"
Is often the burden with me and you
In the hush of the day's decline.

"If only I'd spoken a kinder word
To the one whom I loved so well,
Whose voice of a morning's no longer heard,
But has gone where the angels dwell!

"If only I had!" But the cry is such
That it worries us—everyone.
It isn't the things that we do so much,
As the things that we leave undone.

THINGS HE WAS GOING TO DO.

He sits by the window in twilight,
And thinks of the days gone by;
Of a little lad in his schooldays
Who builded his castles high.

He would always be kind to his mother;
He would buy her a carriage and pair,
And anything else that she wanted,
When he was a rich millionaire!

He would always be true to her teaching,
Though she said there were things more than gold,
Many wonderful things he was going to do before he'd
Had time to grow old!

Ah, sad is the hour in the twilight
As he passes his life in review,
And contrasts the things he's accomplished
With the things he was going to do!

CULTIVATE LAUGHTER.

Learn to laugh. A good laugh is better than medicine. Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick-room. Learn to keep your troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to stop croaking. If you cannot learn to see any good in the world, keep the bad to yourself. Learn to hide your pains and aches under a pleasant smile. No one cares to hear whether you have the earache, headache, or rheumatism. Don't cry. Tears do well enough in novels, but they are out of place in real life. Learn to meet your friends with a smile. The good-humoured man or woman is always welcomed, but depressing spirits are not wanted anywhere, and are a nuisance as well.

FLOWERS FOR THE LIVING.

If you've anything good to say for a man,
Don't wait till he's passed from your sight,
And joined the great crowd on the shores of the stream,
In the land of Celestial Light.
Don't wait till his ears are deafened by death,
Till his hands have been crossed on his breast,
And the heart that in life would be thrilled by your words
Is still and forever at rest.

Too often, alas, we are chary of praise
Of a brother whose acts we approve;
We are glad we are linked to a man such as he
By the strong chain of brotherly love;
But seldom a word do we speak in his praise
Till he's laid in his last earthly bed;
Then try to atone for our lifelong neglect
By throwing bouquets at the dead.

Do it now!

AN IDEAL RECIPE.

Of Unselfishness, three drachms.

Of the Tincture of Good Cheer, one ounce.

Of the Essence of Heart's Ease, three drachms.

Of the Oil of Charity, three drachms and no scruples.

Of the Infusion of Common Sense and Tact, one ounce.

Of the Spirit of Love, two ounces.

The mixture to be taken whenever there is a symptom of selfishness, exclusiveness, meanness, or I-am-better-than-you-ness.

WISE SAYINGS FROM THE EAST.

By the fall of water-drops a pot is filled; such is the increase of riches, of knowledge, and of virtue.
—Hitopadesa.

The best conduct a man can adopt is that which gives him the esteem of others without depriving him of his own.—Talmud.

In no wise ask about the faults of others, for he who reporteth the faults of others will report thine also.
—Firdausi.

There never was, and there never will be, a man who is always praised, or a man who is always blamed.
—Dhammapada.

THOUGHTS FROM GERMANY'S GREATEST THINKER.

AH, Nature, how safe and how great in all things dost thou shine forth!

In the long run we are at the mercy of the creatures we ourselves have made.

A man's manners are the mirror in which he shows his portrait.

To learn what is noble is a gain which the soul can never lose. A noble example makes the most difficult thing easy.

Insane, at first, appears a great intent.

The night is rest enough for the weary, for the true man's great holiday is action.

The most dreadful thing in the world is ignorance in action.

Every day we should hear at least one little song, read one good poem, see one beautiful picture, and, if possible, say a few thoughtful words.

Who patient is and right, his day shall yet arise.

Which is the best government? That which teaches us to govern ourselves.

It is not enough to know; we must turn what we know to account. It is not enough to will; we must do.

It is better to busy one's self about the smallest thing in the world than to treat half an hour as worthless.

I earnestly advise you not to waste an hour in the society of those whose tastes and interests have nothing in common with your own.

We read too many paltry things that do but kill time and leave us none the richer.

The book of Nature is the one book of which every page is deeply significant.

To clever people almost everything is laughable—to wise people, hardly anything.

What is your duty? Every day's demands upon you.

Amid all the changes and chances of this world of ours, our only happiness and peace are to be found in true love, in devotion to knowledge, and in doing good.

We are always spending our time well when our work daily compels us to develop towards higher things.

The great thing is to love the good and true; and this love proves itself when we recognise and prize the good and true wherever they show themselves.

Without self-sacrifice there can be no real friendship.

Unresting activity proves the man.

"Without haste and without rest" was Goethe's motto, as many of these sayings suggest. These other thoughts show us how earnestly he believed in life, and in our high destiny:—

There is nothing to be done in life without earnestness.

Our business is not to solve all the riddles of life, but to live.

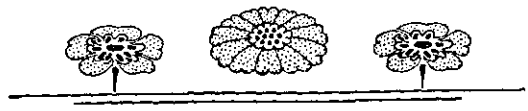
With the doings of men, as with the deeds of nature, what chiefly matters for us is the end they have in view.

We must try to think and to feel in company with the best heads and the best hearts. We cannot cultivate our minds or feelings by means of the second-rate; nothing short of the best is of any avail. But we are too inclined to accept the commonplace, and our heart and mind become readily hardened to the beautiful and the perfect. Against this tendency we must fight.

It is the mark of all who devote themselves wholeheartedly to their inner culture that they are utterly indifferent to mere external things.

The wish to do good is a brave and proud wish, and every man to whom it is granted in even a small measure may well be very thankful. But no inclination is good in itself; it is only good in so far as it results in doing good.

"More light," spoken in their literal meaning, were Goethe's last words; and ever since his death they have been regarded as the fittest end for what indeed cannot end, the life of one of the seekers and bearers of light.



Impressions and Suggestions.

Old legends tell us of a golden age,
When earth was guiltless—gods the guests of men,
Ere sin had dimmed the heart's illumined page;
And prophet voices say 'twill come again.
O happy age! When love shall rule the heart,
And time to live shall be the poor man's dower,
When martyrs bleed no more nor exiles smart;
People, it ripens now. Awake! and strike the hour.

I AM THAT I AM.—All noble impulses are speechless prophets and bring the things which are to be into the mental horizon to be recognised by the searcher after truth. Genius has its moments, or periods, when the being seems to be touched by a master hand. We see the all engrossing question which still remains before the greatest minds: "What are we; whence have we come; and whither are we going?" Everywhere shall the life of man have an attractive influence and corresponding relationship, and the thought of the Divine Fatherhood will be more clearly understood by the saying of the Scripture: "In My Father's house are many mansions;" through which man shall be conducted in his upward progress and future development. Death is but the ending of one form and birth the beginning of another. Force and substance are the generally acknowledged fundamental principles or primeval essences of life, and from which we derive our consciousness. Let us exclaim with the suffering isolate in the desert: "O Life, Light of Life! O Life of my Soul, illumine me! I am nothing, shine within me; light a lamp in my soul that I may see myself and know Thy will. Who shall overcome the earth and the world of death? Who shall find out the path of virtue as a clever man finds out a tree? He who knows that body is like froth, and has learned that all things are unsubstantial, he shall break the arrow of death." Behold a rift in the clouds! there is hope in the near future when there shall be reciprocity of wisdom—a recognition of the brotherhood of man and the Fatherhood of God. Oh, Mighty Infinite, where art Thou and where art Thou not! Where dost thou make Thy habitation and where is that spot which Thou dost not inhabit! Thou hadst no beginning; likewise wilt Thou find no ending of days! Thou hast no bounds, no dimensions, and to Thy power to unfold in every new and varying forms and conditions, who has fixed the limit! Likewise as is infinitude itself, so also are each and all of its atoms! No bounds are fixed for their habitation and their bountiful provision, how like unto Thine own! The bounds of the soul where are they? and what is the limit of its power? Oh, Mighty One! So does man resemble Thee in his unfoldment and his possibilities! As man reaches the confines of a new sphere, he hears the echoes of new and strange sounds eternally reverberating along the corridors of thought and reaching far into the abyss, sweet with the eternal resonance of ever unfolding life; he knows there is no death—there is no death. But Life, everlasting Life and Light. *Give us Light, Light, Light!*

THE MUSIC OF THE SPHERES.

What is that grand
Celestial band
Which everybody hears,
Whose strain we all,
Enraptured call
The Music of the Spheres?

Who thinks how all
In each bright hall
Whirl round, yet know no fears
Of clashing, kneels
In soul and feels
The Music of the Spheres!

This whirling world,
Which God once hurl'd
In space, and still uprears,
Sings, rolling round,
Without a sound,
The Music of the Spheres!

It would be vain
To try to explain
That song none other peers;
But in its peal
All men can feel
The Music of the Spheres!

REALISATION.

Have no regrets, for time spent thus is lost,
Whate'er is past has passed beyond thy reach.
Be still, and think upon what is,
For life,
And love and truth e'er woo thee to a joy
Supreme, if thou'lt but give them thy best thought;
Like stars that shine thro' night's unfriendly dark,
These three eternal gifts shine out through clouds
In human lives and hearts.

Have no regrets,
But rather praise—praise upon thy tongue
And in thy heart for all occasions, times,
And duties, as the golden days pass by.

—Helen Van-Anderson.

LIFE AS IT IS AND MISDIRECTED INTELLECT.—Life is generally made unendurable to those who are born ahead of the age in which they live. Plato, Copernicus, Galileo and Columbus were all more or less punished and ridiculed while alive. Now, those men are almost worshipped, though much of their wisdom is a stumbling block to modern science—just as prior wisdom was a stumbling block to those men. The world is slow to acknowledge the truth and genius of the present; but is at the same time freezing and starving the living present, which is indefinitely postponed for future deliberate notice. So moves the world, velocity accelerated in proportion to amount of past energy exercised. It is always safe to learn, even from our enemies; it is seldom safe to instruct, even our friends. Everyone of us has some chain to drag along which prevents him from searching out truth as cheerfully, earnestly and helpfully, as he should do, if he were unshackled. Galileo, Columbus, Jenner, and the many authors who have had their first manuscripts returned, are among those of the world's benefactors whose early dream met with ridicule. There is something in the popular mind that clings to tradition and custom and holds the progressive to be impossible, and therefore ridiculous. Progress first meets with ridicule, then persecution. Public opinion always howled "crucify! crucify!" whenever an uncommon mind appeared and announced a new idea.

GALILEO'S PRISON SONG.

Though you fear me, though you doubt me,
I shall win whate'er befall;
Though you jeer me, though you flout me,
Truth and I against you all!

Though you bend me, though you break me,
Time and I against you all;
Time and truth at last shall make me
Lord of you who am your thrall!

Though you chain me, though you burn me,
Yet the earth, though that befall,
Moves; and though you daunt and turn me,
It still moves in spite of all!

Calumny and ostracism have taken the place of stones and swords in dealing with the prophet. It is much more respectable to cut a man's head so slick that he doesn't realise it, than it is to bungle the job with a mere sword of polished steel. The world has always stoned its prophets. Progress, in this respect, hinges upon misdirected intellect. It is the law of life that the penalty of ignorance, the pain of imperfection, falls not on one but on all. One brotherhood and one blood flows uninterruptedly, an endless circulation, through all men, as the water of the globe is all one sea and, truly seen, its tide is one. We are so bound and knit together that suffering in one results in suffering to others. No man ever yet paid the penalty of broken laws that others did not share it with him. As it is impossible to protect or shield the wrong-doer from the consequences of his act, so it is impossible to shield from suffering those who are bound or related to him. When a man imagines he is made of a little better clay than other men, set him down as a piece of earthenware, half baked; there is a flaw in the composition somewhere; he calls more for pity than censure, for a fool cannot help his mental deficiency. There is a living gospel in the world, but it is not perceived by those who are blinded by prejudice and biassed by the traditions of the past. Truth is gauged by the power of conception, and concepts are formed by one's environment. There is a pleasure which comes without seeking—that which attends loyally to the truth and faithfully to the right. A commanding officer of a prominent British regiment, having requested a drill sergeant to ascertain the religious views of some new recruits, the latter were paraded and the sergeant cried out: "Fall in! Church of England men on the right! Roman Catholics on the left! All fancy religions to the rear!"

SUCCESS.

"Seek," and success will follow;
"Wait," and it passes by;
Be quick to grasp, then hold it fast,
And trust for a better try.

"Work," and the world works with you;
"Loaf," and you loaf alone;
The strenuous world's a continuous whirl,
It offers no room for the drone.

—P. Gordon Mills.

WE CLING TO OUR BELIEFS SIMPLY BECAUSE THEY CLING TO US.—Suppose a mountain of diamonds, glittering in the sunbeams, were at a distance from a company of men, but visible to them by their radiant light. Suppose that between this treasure and these men were strong barriers and all sorts of obstructions which they must remove or surmount before they could reach this mountain, the object of their desires. Now, should they be instructed that the true way to reach it is to keep the eye continually fixed upon it, and the desire going out to it, the attention abstracted from everything else? Think you that by following this showing they would ever grasp the treasure? Will looking after it, aspiring after it, with the strongest possible desire, without an attempt to clear the avenues that lead to it, so that they can pass through them and reach it, ever give them the desire of their hearts? Surely not. Progress is improvement. It measures not the ground passed over, but what has been gained in passing. There are people who imagine that so long as they are going from one thing to another, they are progressing; and there is probably no greater hindrance to advancement than the modern habit of dropping the last method, or idea, or machine, for the next that comes in sight. Many persons who have all the latest methods at their fingers' ends are making no more progress than did the little girl who tried hard to gather a bouquet, but dropped a flower every time she reached out to pluck a fresh one. True progress consists in bringing forward from yesterday the good of yesterday, and adding to the store the good of to-day. What of the tidal wave? That mysterious, indispensable swelling of the waters that, following the "pull" of the moon, rolls round this globe of ours twice in each twenty-four hours, stemming the outflow of mighty rivers, penetrating far inland whenever access is available, and doing within its short lease of life an amount of beneficent work freely, that would beggar the wealthiest monarchy of the world to undertake, if it must needs be paid for. Mysterious it may well be called, since though its passage from zone to zone be so swift, it is like all other waves, but an undulating movement of that portion of the sea momentarily influenced by the suasion of the planet—not, as vulgarly supposed, the same mass of water vehemently carried onwards for thousands of miles. Mountains are suggestive of streams. The dead, level countries know no gushing springs, no swift, purling brooks, no clear, beautiful rivers. The plain is often parched and bare, when from the mountain side flow fountains of life and fertility. Water is typical not only of both of these, but of cleansing and peace. What makes sweeter music than the patter of the rain upon the roof, the babbling of the purling brook over the pebbles and stones and rocks? What grander than the rush of mighty waters over the stupendous cliff; the roar of Niagara, "the sound of many waters," like the voice of God? No matter if storms are raging in the desert and in the mountains; no matter what clamours fill the air, the voice, soft and low, avoids them all and beats upon the ear, as on still nights a far-off melody steals out upon the air, and thrills its pulses with music.

"UNITY."

"I am the mote in the sunbeam, and I am the morning sun;
'Rest here!' I whisper to the atom; I call to the orb,
'Roll on!'
I am the blush of the morning, and I am the evening breeze;
I am the leaf's low murmur, the swell of the terrible seas.
I am the breath of the flute, I am the mind of man.
Gold's glitter, the light of the diamond, and the sea pearl's lustre wan.
The rose, his poet nightingale, the songs from his throat that rise;
The flint, the spark, the taper, the moth that above it flies;
I am what was, is, will be—creation's ascent and fall,
The link, the chain of existence—beginning and end of all."

—Translated from the Hindoo.

SOUL-SENSITIVENESS.—There is a far more intimate connection between terrestrial and super-terrestrial states than most people imagine; and with the rapidly increasing soul-sensitiveness of large numbers of people all over the world, which is a characterising feature of the incoming year, or new age now dawning, the seeming chasm between the so-called two worlds will be bridged. All may become cognisant of truth, if they will. All may unravel, in a degree, the mysteries of the hidden laws of being. Those only who seek with sincerity and earnestness will be able to partake of the glorious knowledge which comes to those who obey nature's and God's laws, both physical and mental. Man is just emerging from material conditions into soul-life. Materialism is being driven into the last ditch, and its surrender is inevitable. Man is becoming aware of himself; he is beginning to understand that soul is the only reality, and that matter, as seen in the material universe, is only the manifestation of soul in the various degrees of its unfoldment; that the material avenues of sense are only mediums of rapport between soul—himself—and the material universe. In philosophy the perfect materialist is he who affirms that there is but one thing in the universe, and that is matter.

Yes, the study of civilisation is the most interesting of studies. Marcus Aurelius's Meditations, 121, 180 A.D., says: "Nothing has such power to broaden the mind as the ability to investigate systematically and truly all that comes under thy observation in life." A manhood and a womanhood worthy to fill earth's highest, as well as its more lowly places, with potent forces that shall be the motive power in directing the course of this generation in all that appertains to its life, its work and its destiny.

The world needs patriots and martyrs to truth. The wheel of progress in its revolutions should crush out the chaff from all teachings, leaving only that kernel which, though buried for centuries, springs into life when permeated by that light which streams for ever from the "Inspirer of all Life."

The great fact that law governs in the universe of matter and of mind, that from the smallest atom of matter to the largest and most majestic orb in space, each and all are under the eternal and irrecoverable grasp and control of fixed and unalterable laws, from which nothing can possibly escape. Not a sparrow or a mote can fall to the ground, and the very hairs of our head are numbered by this. We cannot escape these, turn as we will and do what we may, we are always and for ever under the stern and unflinching dominion of law. The soul is the real man. Man is a soul and has a material body, which is merely a temporary garment for momentary use. As a soul, man is in the human form, has brain and heart, eye and hand, and every organ external and internal which belongs to a human being. The body is cast into the moulds of the soul, receives all its power from it, and in every particular is merely an instrument for the service of the soul.

Place an iron nail within two inches of a magnet and in a short time the nail becomes magnetic by molecular transmission. In this case we know molecular action takes place between those two bodies; yet we have no sense telling us of the fact. We only know it by its effects, that is, by the nail having a magnetic quality which it did not have before being placed near the magnet. This nail retains the magnetic quality for some time, no matter to what distance it may be removed from the magnet; its molecules are affected by absorbing part of the magnet; so in healing. It is reasonable to suppose that the connection subsists between the two bodies, so long as the magnetic quality remains in the nail. As we have no sense to recognise the transmission of this quality, we cannot recognise the connection.

Soul is the great life on which matter rests, as rests the ponderous globe on the free and fluid ether. Soul impregnates matter. Matter embodies soul. Nature is the revelation of soul in space. History is the revelation of soul in time. Soul sleeps in the stone, grows in the plant, stirs in the animal, wakes in the man, and will work on until the present chaos and old night are taken up into the higher evolution. The mind occupies every corpuscle. Soul precedes time and space, builds its own structure, and makes its own environment. The psyche is present even in the lowest forms; it exists, but for want of fitting organs it is too dim for our faculties to ken; and increase in mind force only takes place with that of organism. The pebble climbs to a rose and the rose to a soul. Cosmic unity runs on the broad roadway of law through all the world. Man has the planet for his pedestal; the grasses gather to compose his form and the winds hold him in solution.

He who would be more scientific must go on to the study of astronomy, where he will learn all about the solar system and the influence of the same upon our earth and upon the minds of men, and then reach out into the stellar regions and become acquainted with the starry heavens, as the work of the great Creator of the universe. Nature inspires us with a love of life, but cannot teach us how to die. Heaven would win us into death, as the sun wins buds into blossoms.

Shakespeare makes Hamlet say: "What a piece of work is man! How noble in reason, how infinite in faculty; in form and moving how express and admirable; in action how like an angel; in apprehension how like a god; the beauty of the world, the paragon of animals!"

Man's twofold nature is reflected in history. "He is of earth;" but his thoughts are with the stars; mean and petty his wants and desires, yet they serve a soul exalted with grand, glorious aims; with immortal longings; with thoughts which sweep the heavens and "wander through eternity!" A pigmy standing on the outward crust of this small planet; his far-reaching soul stretches outward to the Infinite, and there alone finds rest. History is a reflex of man's double life. Every epoch has two aspects, one calm, the other agitated, petty, vehement and confused, looking toward time. Seek not a candle's feeble rays while within thee is the centre sun, irradiating the chambers of thy soul, revealing untold wonders of things present and things to come.

We may walk through some fair garden at midnight, with the lilies and carnations, the azaleas and roses all about us, but unseen and unrecognised, on account of the darkness; and only when here and there a whiter bloom gleams out and sweet, faint odours from unseen sources steal through the dewy stillness, do we feel and know that we are within the garden amid the shrubs and flowers. Now, shall we doubt the existence of the flowers because we cannot see them? So, too, we may sit on some hillside, with the glorious landscape spread all around; yet, owing to the dark pall of night thrown over hill and valley, we can see nothing of nature's widespread loveliness. But it is all there just as real and existent as though a summer's sun were pouring his beams down upon it. The mere fact of conditions being such that we do not see or feel a thing does not militate against its reality or existence. You wake up of a summer's morning and the air is filled with mist and fog and the whole atmosphere about you is distinctly visible; you can see but a little distance through it. But in a short time it is all gone; everything is clear

and all has become visible! Has anything been lost? Is anything gone? No, only a change of atmospheric conditions! What before was visible, by contact with heat, by attenuation, has become invisible! So, all through the material world, invisibility does not prove non-existence.

The word of God speaks of many things about which we doubt and waver simply because in our intellectual and spiritual feebleness we cannot comprehend them! We may lay it down as a fixed fact, that in moral, spiritual and intellectual things, that which has taken place in the past is possible in the present and future. The mind can see without the aid of physical means. Man will always be interested in the problems, the wonders and the speculation of this and the future life. Let us cultivate our thinking faculties; knowledge, both general and spiritual, will grow proportionately. It is a spiritual gift that enables one to have a clear view of things not apparent to the outer senses—in fact, they can hardly be said to search out the things that are revealed, for these simply come to them.

CONTENTMENT.

There was once a man who smiled
Because the day was bright,
Because he slept at night,
Because God gave him sight
To gaze upon his child;
Because his little one
Could leap and laugh and run:
Because the distant sun
Smiled on the earth—he smiled.

He smiled because the sky
Was high above his head,
Because the rose was red,
Because the past was dead!
He never wondered why
The Lord had blundered so,
That all things have to go
The wrong way here below
The over-arching sky.

He toiled, and still was glad,
Because the air was free,
Because he loved, and she
That claimed his love, and he,
Shared all the joys they had!
Because the grasses grew,
Because the sweet winds blew,
Because that he could hew
And hammer, he was glad.

SELF-DELUSION AND ITS RELATION TO CUNNING AND SELFISHNESS.—"I honour the man who is willing to sink half his present repute for the freedom to think; and when he has thought, be his cause strong or weak, will sink t'other half for the freedom to speak! Not caring what vengeance the mob has in store, be that mob the upper ten thousand or lower."—Lowell.

Men cheat themselves; they mix their ambition and their philanthrophy, and persuade themselves that philanthrophy is the horse in the shafts of the chariot, when it is ambition only. It is the wolf in sheep's clothing; the bear with the cow's skin covering his ferocity. Our noblest deeds are not winged and trumpeted. Our saying is not half so grand and enduring as our doing. Our best deeds are not the loudest-voiced. Our noblest charities are not advertised. Our pity doesn't need labelling. Remember for what purpose you were born, and through the whole of life look at its end; consider, when that comes, in what you will put your trust; not in the bubble of worldly vanity—it will be broken; not in worldly pleasures—they will be gone; not in great connections—they cannot serve you; not in wealth—you cannot carry it with you; not in rank—in the grave there is no distinction; not in the recollection of a life spent in giddy conformity to the silly fashions of a thoughtless and wicked world; but in that of a life spent soberly, righteously and wisely in this present world. Whatever advance is made along the upper lines of civilisation, comes through man's larger knowledge of his true relation to the human race and his assumption of possibilities that he, as an individual, alone must bear. The awakening to this higher consciousness is the open door to the world's betterment. Upon molecular life, which is the mineral growth life, which is the vegetable and instinctive life, which is the animal, is founded a life of life, which is mind. The face of man thus travels through the universe; and love and intelligence look out from things with an infinite variety, according to their capacities. Through the investigations of physical scientists, we have learned that thought is dynamic; that it is both force and motion. If you have the power of holding to the conditions or environments, you will carry it into effect.

Demosthenes filled his mind with great purposes before he filled his mouth with pebbles. Great thoughts are the first essential of eloquence. Time without an end and space without a limit are two things which no human being can possibly comprehend. The truth is the foundation of inspiration and is open to all who will climb the heights where it is situated; if men cannot attain it, it is only because they are too worldly. Life's influences are an intricate web; they are so interwoven that no man can identify his own particular thread, nor measure its effect upon countless other threads. The centripetal and centrifugal forces are necessary in the cosmos to produce planetary movements in their proper orbits, that these celestial bodies may not collide and destroy one another; as Job had understood the grand scheme of existence, when he said of God: "He who maketh peace in His high heavens." And yet these two forces are evidently antagonistic; in the main, they counteract each other mutually. Still, each being good in itself, even their collision is productive of good only. The same is the case in the realm of reason; in all departments of human activity; the collision of honest, upright and earnest reasoners is productive of the perpetual motion of all human affairs. No man is the sole architect of his own fortune. Even the prophet Noah must have his carpenters to help him in his shipbuilding. Even a Solomon must hire help of Hiram. So all corresponding states of cause and effect become recognised.

Man begins to understand how each one's web of life is woven, and that each one is compelled to meet his own production and not that of another. Knowledge of things in general enables man to practise what has long been meaningless precept, and to manifest good will toward all and malice toward none. The difference between ignorance and stupidity is the inability to know, through lack of development, and the unwillingness to learn, through animal stubbornness. The former is excusable; the latter is not; for stubbornness is not far removed from selfish conceit; and the latter is what generates bigotry. How noble should be our action, how faithful our thought, how restrained and true our speech! When we think of many characters of which we shall form a part, how strongly should we build our own! When we think of immortality in man, how eagerly should we labour to be worthy of that immortality! To die and know that men, when they

think of you, will be gayer, truer, more loving, more pitiful, more God's children—that would make death's face look kind. To die and know that when men think of you no inspiration will arise, but only the memory of gloom, or hatred, or falsehood, or pitilessness—that makes death terrible. Be otherwise; let your works follow you with inspiring power; speak from the grave to comfort, kindle and redeem. And, remember, nothing condemns more powerfully the violence of the wicked man and woman than the moderation of the good. Man, as the offspring of his Infinite Parent, is His highest representative on this plane of being, the perfect man being the most complete embodiment of the Father's "fullness" which we can contemplate. Sorrows may crush you, if you let them fall on you wrongly; but, if you bend a little, they fall on the earth and pack the soil more firmly about your roots—give you a better hold on earth and a firmer lifting of being toward the upper heavens. If a branch is lopped off, perhaps it will help you grow more symmetrical. Pruning and thinning of fruit makes the rest more luscious, and the yield larger. Selfishness belongs to the inhuman, for it is implied heartlessness or lack of sympathy for others, and makes the owner ignoble in action according to the force dominating. Nobility and dignity can only come out of love or accompanying good deeds, kind feelings, generous impulses and charitable thoughts.

A great poet has said: "Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power." It is most true. Self-reverence depends upon self-knowledge, and it leads to self-control; and these are the elements of the only true greatness of mankind. Let us sweep aside all the world's estimates of greatness; the puppets of wealth and rank; the inch high dignities of the thistle and the mole hill have no place here. Our smart apparel, our small pomposities, our little hardships, our various titles, our great possessions—with one touch of death's finger how they shrivel and vanish into nothing—less than nothing! Only the inherent grandeur of the bare soul remains, and a pauper's death may be far grander than a king's. The world has often deified its mere insects, just as Egypt worshipped beetles and crocodiles; it has put the diadem upon brows that should have had the branding-iron, and thrown purple over shoulders that should have had the whip. The world bows to Dives and Nero and Caiaphas, but true humanity knows them not and true praise despises them. Yes, good for the purpose for which they were created. The buzzard and the swine are good scavengers; also the serpent has its place. Measure by measure of a man. Genius, art, invention, love, free thought, justice, amity, true philosophy and progress—these constitute the elements of a true nation. Cunning has only private and selfish aims, and sticks at nothing which may make them succeed. Discretion has large and extended views, and, like a well-formed eye, commands a whole horizon. Cunning is a kind of short-sightedness that discovers the minutest objects which are near at hand, but is not able to discover things at a distance. Discretion, the more it is discovered, gives a greater authority to the person who possesses it. Discretion is the perfection of reason, and a guide to us in all the duties of life. Cunning is a kind of instinct that looks only after our immediate interest and welfare. Discretion is found only in men of strong sense and good understanding. Cunning is often to be met with even in brutes, and persons who are but the fewest removes from them. In short, cunning is only the mimic of discretion, and may pass upon weak men and women in the same manner as vivacity is often taken for wit, and gravity for wisdom.

Man, physically and mentally, may be regarded as the complete resultant of a stream of inherited tendencies. It seems almost to be taken for granted by the majority of men that money is of more value than anything else. Character, reputation, absolute fidelity, to even the finest shades of distinction, between honor and dishonor—the almighty dollar seems sometimes to weigh all these down and sit enthroned on a man's eternal soul. Envy is strongly characteristic of littleness of mind. A truly noble and generous man feels no enmity towards a successful rival. It is related of an Arabian king that when his architect had finished for him a structure of surpassing magnificence and beauty, he ordered him to be thrown from its highest tower, for fear he might build a palace of equal or superior beauty for some rival king. Hate and intolerance have their parts with wrecks and ruins. Their blighting breaths wither the fairest flowers of hope and make the heart of humanity a desert, where love would make it blossom as the gardens of the gods. Language fails to present a picture of the world as it ought to be. The mind, chained by dull customs to the things that are, fails to grasp the meaning of the things that might be. Life ties and binds together, and about some common centre starts the spiral revolutions of an upward progression; but death breaks and separates and crushes down into silent and motionless inaction. Death has its mission; it is as necessary to evolution as growth itself; but it must make for life; it must become an abject slave. Woe to the man whose dead hopes or dead faiths still wear crowns. Sing no dirges to a dead heart, but let your own living heart sing and know that the heart of God is never still. There is no dead nature—no dead world, unless your own vitality is ebbing away. In most lives the centripetal forces abound over the centrifugal. Thought and feeling revolve selfishly about the self-centre, instead of generously tending off on lines of sacrificing service; and when men are long indifferent toward us, we grow indifferent to their indifference. Life can be compared to a spiral along which the individual walks, sometimes slowly and painfully as he makes his way up the ascending curve that leads from gloom and adversity to the sunlight; then a brief journey and the joys of life, and the descent begins; and so up and down, but ever onward, until the last curve is reached and the world journey ends. Our future in that unknown land is determined by the upward or downward trend of our last steps. We need not employ deep metaphysical arguments to show that this life is a state of trial for us—it is an obvious fact. The important part is our relation to the future life; what we must do to attain our destiny. It is the bearings that the premises of rigorists have upon this point that makes them important and worthy of attention. He who is false to present duty, breaks a thread in the loom and will find the flaw when he may have forgotten the cause. All men and women must meet themselves and become well acquainted.

CONCLUSION.

IN issuing this Third and Revised Edition, I cannot omit a few words of thanks for the numerous letters conveying expressions of appreciation of the Second Edition, and am indeed thankful that the book has been the means of making so many lives brighter and happier.

The words of praise that have been received tell of joyless, darkened, sorrowful lives that have become bright and cheerful; of the sick and suffering restored to health; of those whom misfortune and adversity had overtaken made prosperous and thankful. Letters telling how a loved one had been rescued from a drunkard's grave and turned into the path of duty; how another who had been estranged from family was won back and reunited to those who had sadly mourned their loss; how home life henceforth became a place of exquisite beauty—a haven of rest and peace unsullied by the clamour of contention and strife; how others were enabled to cure disease, banish pain, restore health and happiness to the afflicted; how others have prospered in their respective occupations and gained influence and distinction; and how others again were engaged in an honourable and dignified profession—of teaching the Art or giving Hypnotic Entertainments.

These letters are a great comfort to me and I prize them very much, for they prove that I have not laboured in vain. In placing this New Edition before you, I do so with a heart-felt wish that it too may be the means of inspiring new life, hope and happiness where the real joy of living was unknown and darkness had hitherto reigned supreme.

I have enjoyed preparing this Course. I think it is complete and gives you the information it was intended to give. If you will carefully and conscientiously follow the instruction I have given, and devote to it the study and application that it deserves, you are absolutely sure, beyond a shadow of a doubt, to be successful both spiritually and financially. Should you desire advice upon any subject that may not be perfectly clear to you, do not fail to write. I take a personal interest in every student, and your letters will always receive a hearty welcome.

May success attend your every effort is the fervent wish of

Yours fraternally,

Jno. Craig-Whitfield.

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